

**THE SRUTI SARA
SAMUDDHARANA
OF
*SRI TOTAKA BHAGAVATPADA***



VOLUME 1

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Summary



Summary

(1) Verse 1 – 8

Introduction

(2) Verse 9 – 39

Main Teaching

(3) Chit – Chidabasa

Difference

(4) Verse 40 – 104

Objections

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- Avasta Trayam –
Property of Mind.
- Avasta Trayam
Anatma.

(6) Verse 114 – 156

Why Anatma is Mithya?

(7) Verse 157 – 170

Nididhyasanam

(8) Verse 171 – 179

Conclusion

Introduction



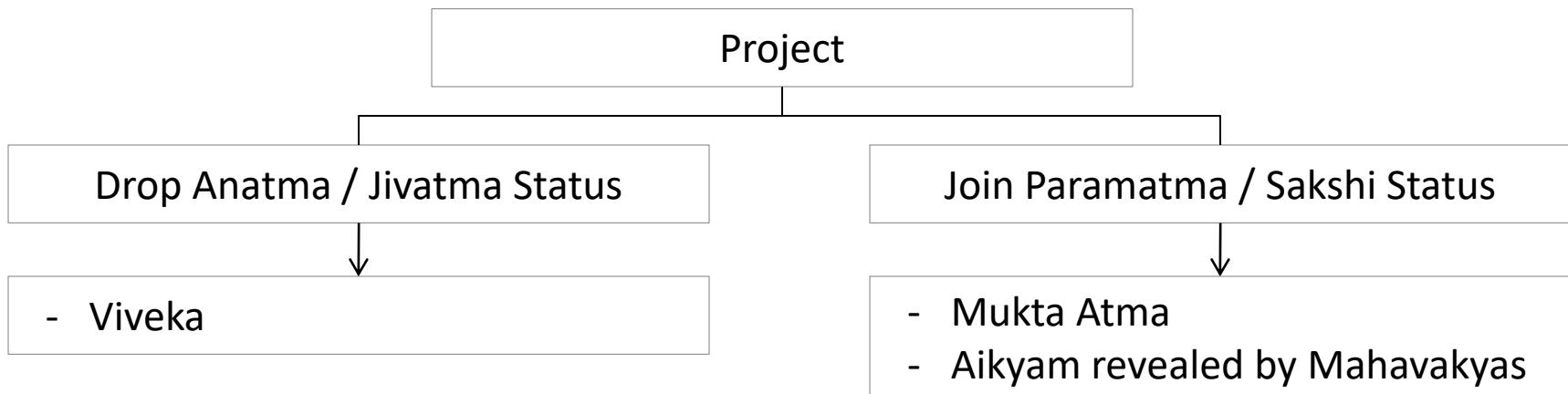
SRUTI SARA SAMUDDARANAM

1) Introduction : Verse 1 – 8

- Guru to Sishya “Your Nature is Moksha”.
- Main obstacle :
Ahamkara + Mamakara (Both Thoughts).
- Anatma in which we have Aham / Mama.
Possession / Profession / Family / Body / Mind.

2) Verse 9 – 39 :

Main Teaching :



- Sharira Trayam = Anatma.
- Learn to say mind is impure.

3) Chit / Chidabasa :

4) Verse 40 – 104 :

- Objections.
- Vidhi / Guna / Sthuti / Viaprita.

Objections to Mahavakyam :

a) Vidhi :

- **Question :**
By meditation can one become one with Paramatma.
- **Answer :**
It will become Karma Phalam Anityam.

b) Guna

c) Stuti :

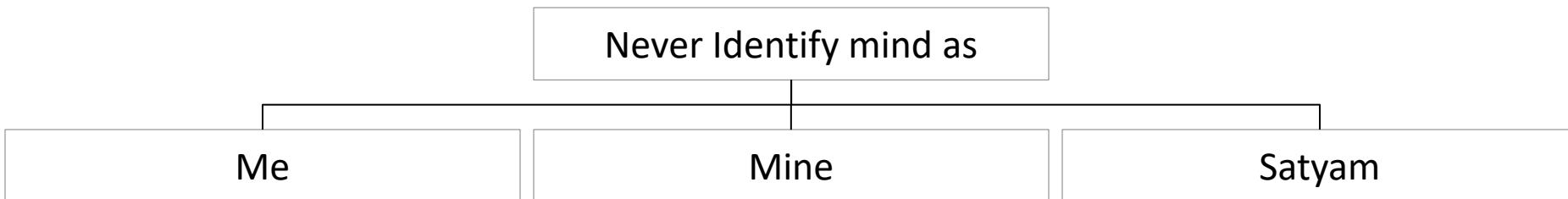
- **Question :**
Figurative expression.
- **Answer :**
Primary meaning fits. Don't take secondary meaning.
If not fact, can't give liberation.

d) Viparita :

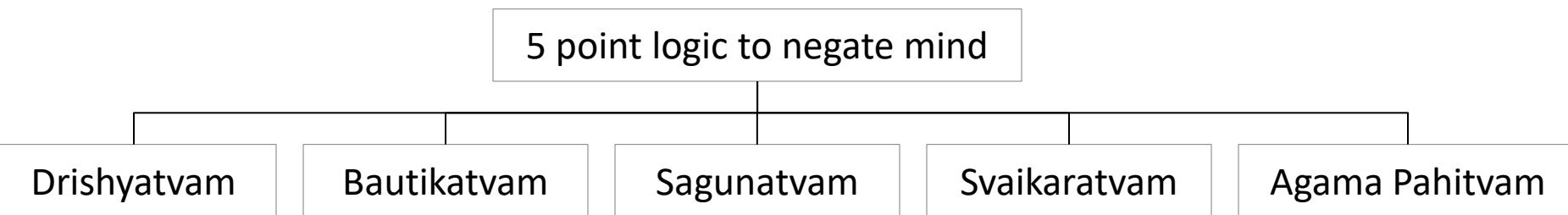
- **Question :**
Jivatma = Samsari, Jivatma = Paramatma. Therefore Paramatma = Samsari.
- **Answer :**
No benefit of study.
- Totaka establishes Vastu vada.

5) Verse 105 – 113 :

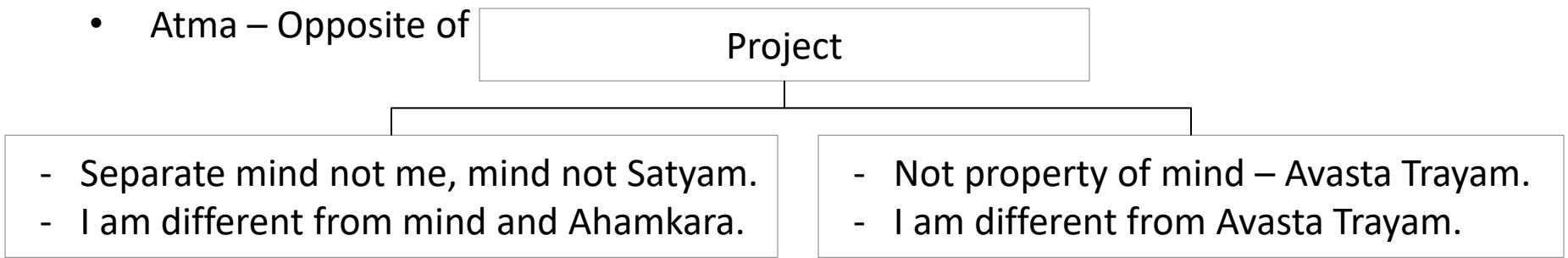
- Avastha Trayam – property of mind.
- Avasta Trayam Anatma.



- Mind also part of created world.
- Use mind to claim – I am Sakshi Paramatma.



- Once I separate Atma from mind, I can claim I am Sakshi and Moksha. (Absolute Freedom).
- Atma – Opposite of



- Then claim I am Avasta Traya Sakshi and become one with Brahman.

6) Verse 114 – 156 :

- Why Anatma is Mithya?
- Mithya = Nonsubstantial, has no existence of its own.
- Universe, Body / Mind / Sense organs – Anatma – Nonsubstantial name and form.
- Borrow existence and consciousness from Brahman / I the observer.

World like	Oberver / Sakshi
<ul style="list-style-type: none"> - Pot - Nama Rupa - Karyam 	<ul style="list-style-type: none"> - Like clay - Cause - Substance - Karanam <p>Taittriya Upanishad :</p> <ul style="list-style-type: none"> - Yato va imani butani.... [3 – 1 – 2] <p>Chandogya Upanishad :</p> <ul style="list-style-type: none"> - Sad Eva soumya.... [6 – 2 – 1]

Taittriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
 येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
 तद्विज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत् ।
 स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
 yena jatani jtvanti, yatprayantyabhisamvisanti,
 tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
 sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) again said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

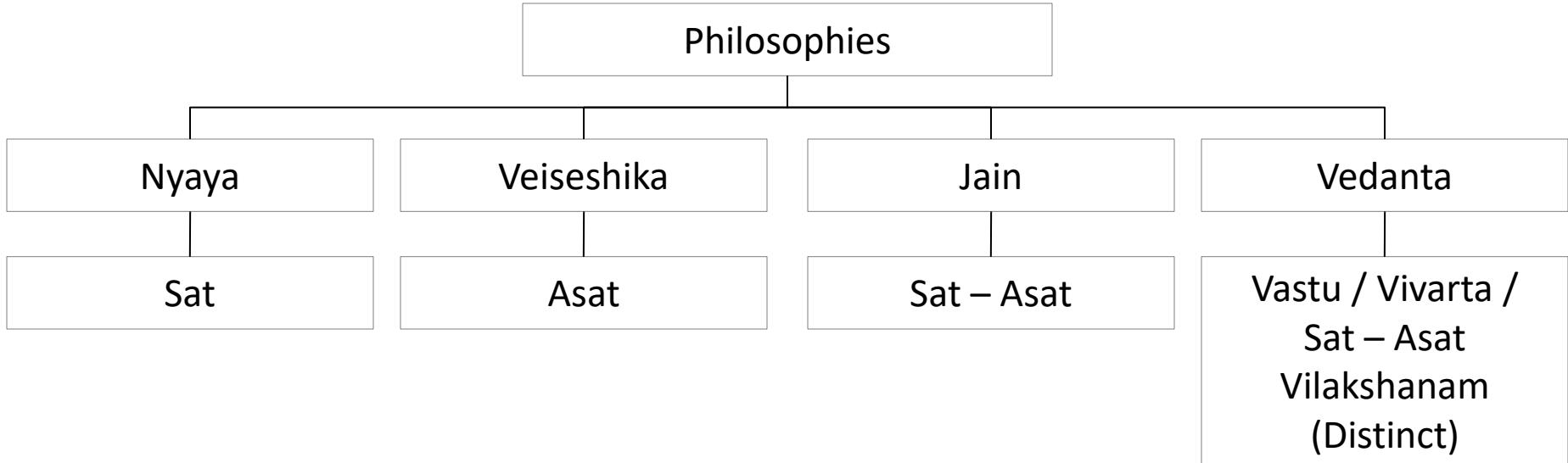
World	Observer – Sakshi
<ul style="list-style-type: none">- Mithya like dream.Experience	<p>Lends existence to :</p> <ul style="list-style-type: none">- Waker – Vishwa- Dream – Tejasa- Sleeper - Pragya

Chandogya Upanishad :

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातं
स्याद्वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ५

*Yatha somyaikena lohamanina sarvam lohamayam vijnatam
syadvacarambhanam vikaro namadheyam lohamityeva satyam II 5 II*

O Somya, it is like this : By knowing a single lump of gold you know all objects made of gold. All changes are mere words, in name only. But gold is the reality. [6 – 1 – 5]



7) Verse 157 – 170 :

Nididhyasanam :

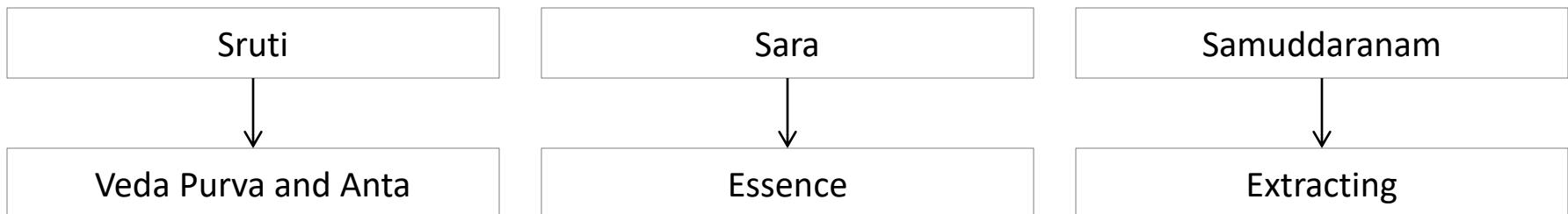
- Drop 3 fold misconceptions (Jiva , Samsari, Sadhaka)
- I am siddha – Nitya Mukta – ever free.
- Changing from Δ to Binary format is important step before hearing Mahavakya.

8) Verse 171 – 179 :

- Conclusion – Aham Satyam, Jagan Mitya.
Jivo Brahmaiva Na Para.

Introduction :

- Text written by Totakacharya one of the direct disciples of Shankaracharya, committed to Seva.
- Totaka Ashtam, 8 Verses in praise of Shankara.
- 179 Verses, Totaka metre.
- 1st Acharya of Jyotir Mattam near Badrinath.



- Tadwa Deepika – by Satchitananda Yogi, good commentary on this text.
- Guru – Sishya Dialogue on Jivatma / Paramatma Aikyam.

Essence :

- Brahma Satyam, Jagan Mithya, Jeevo Braheiva Na Paraha.
- I am observer, consciousness, Chaitanyam, higher order of reality.
- I experience Body, Mind, World, Lower order of reality.



Class Notes

Verse 1 to 77

Verse 1 :

त्रैलोक्यनाथहरिमीड्यमुदारसत्त्वं
शक्तेस्तनूजतनयं परमेष्ठिकल्पम् ।
जीमूतमुक्तविमलाम्बरचारुवर्णं
वासिष्ठमुग्रतपसं प्रणतोऽस्मि नित्यम् ॥१॥

I ever bow down humbly to the praiseworthy God Visnu, the Lord of the three worlds, and to the noble-minded (sage Vyasa), the son of Sakti's son (i.e. Parasara), almost equal to God Brahman, having beautiful complexion as that of the clear sky free from the clouds, the descendant of Vasistha and of intense austerity. [Verse 1]

Mangalacharanam :

- Invoke grace of Lord for completion of work.
- Bagawan Lord of Bhu, Buar, Suar Loka or from Vedantic angle Jagrat, Svapna, Sushupti 3 Lokas.
- He alone gives Satta and Sphurti, Triloka Natha, both Nirguna and Saguna Ishvara.
- Embodiment of Satva Pradhanam, Shuddha Satva, which is never objectified by Rajas and Tamas.

Jiva	Ishvara
Rajas, Tamas Dominant	Satva Dominant

Lineage :

Vasishta → Shakti → Parashara



Vyasa (Great Tapasvi)

- Vyasa equated to Vishnu, the Lord.

Verse 2, 3, 4 :

- Introduces Guru and Sishya.

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Parikṣya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-ar�am sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

Sishya – Sanyasi	Guru – Sanyasi
<ul style="list-style-type: none">- Sishya has Viveka Vairagyam- Committed to Vedantic Pursuit.- Examined Dharma, Artha, Kama – Preyas – known 3 doshas- Chooses Sreyas Moksha	<ul style="list-style-type: none">- Dukha Mishritavam, Bandakatvam, Atrupti Karatvam.

- World has beauty, variety, novelty but no stability, security, peace, happiness. Sishya has done Nitya – Anitya Vastu Viveka.
- Transcended likes and dislikes.

Anubanda Chatushtayam

One Veda – 2 Shastrams

Factor	Veda Purva	Veda Anta
1. Adhikari	<ul style="list-style-type: none">- Interested in Dharma, Artha, karma- Raagi	<ul style="list-style-type: none">- Interested in Moksha- Viragi
2. Vishaya	<ul style="list-style-type: none">- Anitya Vastu- Karma and Upasana- Samsara Anuvritti- Perpetuation of Birth – Death cycle.	<ul style="list-style-type: none">- Nitya Vastu- Jnanam- Samsara Nivritti- Cessation of Birth – Death cycle.
3. Sambanda - Relationship between knowledge and Benefit	<ul style="list-style-type: none">- Parampara (Indirect)- Karma Anushtanam required.	<ul style="list-style-type: none">- Sakshat (Direct)- Jnanam eva Samsara Nivritti.
4. Prayojanam	<ul style="list-style-type: none">- Laukika, Svarga, Phalam, Brahma Loka Phalam.- Useful to get Sadhana Chatushtaya Sampatti.	<ul style="list-style-type: none">- Moksha Phalam

Verse 2 :

सकलं मनसा क्रियया जनितं
समवेक्ष्य विनाशितया तु जगत् ।
निरविद्यत कश्चिदतो निखिला-
दविनाशि कृतेन न लभ्यमिति ॥२॥

Having ascertained the whole world caused by action, to be perishable, some (lucky man) developed dispassion towards all worldly objects, since the Imperishable (Atman) cannot be attained by means of action. [Verse 2]

- Sishya interested in Avinashi Padam – indestructible goal, Brahma Padam.
- Worldly pleasures source of pain by departure.

Verse 3 :

प्रतिपित्सुरसावविनाशि पदं
यतिधर्मरतो यतिमेव गुरुम् ।
विदितात्मसतत्त्वमुपेत्य कविं
प्रणिपत्य निवेदितवान्त्वमतम् ॥३॥

Desirous of knowing the imperishable entity (that is, Atman), that (man), being devoted to complete renunciation of worldly attachments, approached the teacher alone, who too had renounced the world, had realized the true nature of Atman and was omniscient, offered him a reverential bow and conveyed his intention. [Verse 3]

- Sishya sees limitations of Karma Khanda and Upasana Khanda.

Verse 4 :

भगवन्नुदधौ मृतिजन्मजले
सुखदुःखझषे पतितं व्यथितम् ।
कृपया शरणागतमुद्धर मा -
मनुशाध्युपसन्नमनन्यगतिम् ॥४॥

Oh! Revered Lord! I have fallen into the ocean (of worldly life), having the water composed of birth and death and the fish in the form of happiness and sorrow, (and hence) I am deeply afflicted. With no resort left, I have come to you for protection and I am sitting at your feet. Kindly come to my rescue and instruct me (how to get out of this ocean). [Verse 4]

- Sishya drowning in Samsara with Sukham and Dukham Sharks attacking all the time.
- Equates Guru and Bagawan.
- Asks for Parampara Brahma Vidya.

Verse 5, 6, 7, 8 :

- Sruti Sangraha – Capsule teaching.

Brahma Satyam	Jagan Mithya	Jeevo Braheiva Na Paraha
<ul style="list-style-type: none">- Brahman alone real.- Higher order of reality	<ul style="list-style-type: none">- World, an appearance.- Lower order of reality	<ul style="list-style-type: none">- I – Jiva am Non-different from Brahman.- Jivatma / Paramatma – Aikyam.

- **All Prakarana Granthas establish only above 3 by different methods :**
 - Drik Drishya Viveka
 - Naishkarmya Siddhi
 - Panchakosha Viveka
 - Avasta Traya Viveka
- Karma Yoga and Upasana Yoga – convert unqualified Samsari into qualified Samsari.
- Both in duality, maintain division between Bakta and Bagawan. No power to give Moksha.
- In Vedanta duality, division removed as Mithyatvam.

Verse 5 :

विनिवर्त्य रतिं विषये विषमां
परिमुच्य शरीरनिबद्धमतिम् ।
परमात्मपदे भव नित्यरतो
जहि मोहमयं भ्रममात्ममतेः ॥५॥

Having removed the terrible attachment to sensual enjoyments and having given up the notion that is firmly rooted in the body, (senses, mind etc. to be the Self), be ever devoted to the abode of Supreme Self and abandon, by means of right knowledge of the Self, the erroneous notion caused by the ignorance (of true nature of the Self).
[Verse 5]

- Teaching - Sangraha Vakyam – Capsule presentation.

2 Stages of Mahavakyam

First Tvam Pada Vichara

- Atma – Anatma Viveka
- First remove Anatma
- Scrub wall with Sandpaper, Rub off 5 Koshas.
- Expose Sakshi Chaitanyam.

Next Tat Pada Aikyam

- Jivatma / Paramatma Aikyam.
- Put new paint on wall, it will stick.
- Join Sakshi to Paramatma Sat – Chit – Ananda Svarupam.

- This is a complete verse.

Step 1 :

Vishaye Vanim Vartya :

- Drop external Anatma preoccupation of mind from powerful Pancha Anatmas – Possession, profession, family, body, mind.
- Know their doshas.
- Do duty, not get attached.
- Give care, not get attached.
- Care useful, Attachment troublesome, makes you Ragi.
- Remain internal Sanyasi, giving up likes and dislikes.

Gita :

ज्ञेयः स नित्यसन्ध्यासी यो न द्वेष्टि न काङ्क्षति।
निर्दृन्दृ हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ५.३ ॥

He should be known as a perpetual sannyasi who neither hates nor desires; for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage.
[Chapter 5 – Verse 3]

2nd Step :

- Give up attachment to body and mind as belonging to world.
- 5 common features between body and world.
- Objects, material, with attributes, subject to Change, arrives in Jagrat, disappears in Sushupti.
- I am not body, temporarily using body and mind, user not owner.

- What is left behind?
- Observing consciousness – Chaitanyam, Lakshyartha.
- Having come to Tvampada Lakshyartha, come to realise, oneness of that Jivatma with Paramatma, all pervading, one pure existence.
- Merge pure consciousness of Jivatma with pure existence of Paramatma.

3rd Step :

- This Sat – Chit – is Ananda Svarupa.

Chandogya Upanishad :

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव
विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति १

yo vai bhuma tatsukham nalpe sukhamasti bhumaiva sukham bhuma tveva
vijijnasitavya iti bhumanam bhagavo vijjnasa iti ॥ 1 ॥

Sanatkumara said : "That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is." Narada replied, "Sir, I want to clearly understand the infinite". [7 – 23 – 1]

Taittriya Upanishad :

स वा एष पुरुषोऽन्नरसमयः ।
तस्येदमेव शिरः । अयं दक्षिणः पक्षः ।
अयमुत्तरः पक्षः । अयमात्मा ।
इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ ३ ॥

sa va esa puruso'nnarasamayah,
tasyedameva sirah, ayam daksinah paksah,
ayamuttarah paksah, ayamatma,
idam puccham pratistha, tadapyesa sloko bhavati ॥ 3 ॥

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 3]

- May you abide in, be established in, attached to that Svarupam, Nityaha, all the time.
- By Nididhyasanam come to Binary format.
- By Nitya Atma – Anatma Viveka, come to Eka Atma Jnanam.
- With this Jnanam, what do you do?
Renounce all your misconceptions, Moha Maya.
- Agyana Karma Rupa Adhyasa.
- Seeing Snake (Adhyasa) on Rope Agyanam.

Misconceptions :

- 1) I am Body – Mind – Complex – Deha Abhimana.
- 2) I am Karta – Bokta.
 - Facing Prararabda Karma.
 - I have exposed Sakshi me without Bullet proof coat of Atma Jnanam and suffer constant insecurity.
- 3) I worry about security of others attached to me by Mamakara.
- 4) For security, peace, happiness I depend on Anatma – profession, family, wealth.
 - I the Atma am the only source of security and happiness.

How to remove misconceptions?

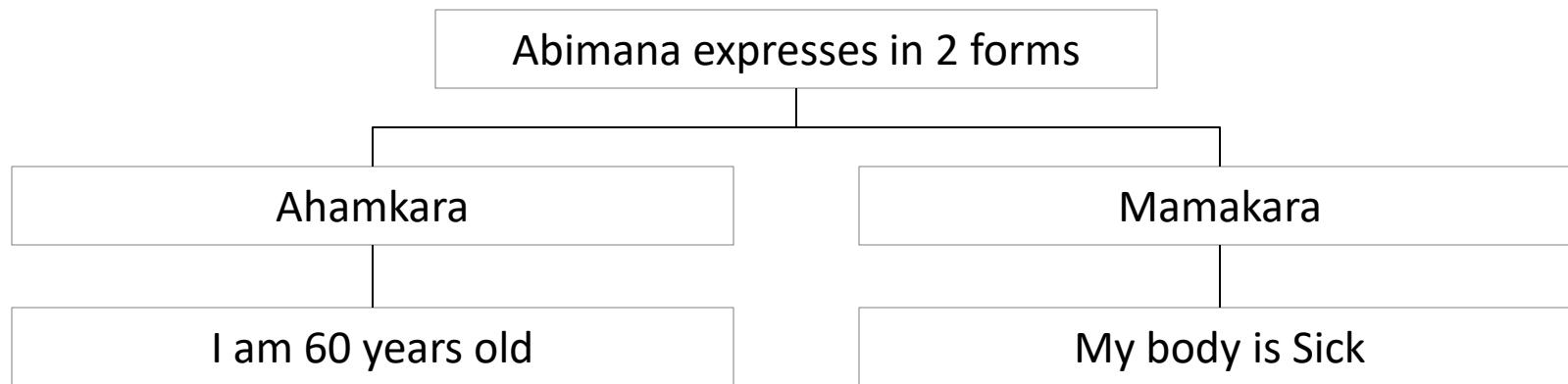
- By Atma Jnanam.

Verse 6 :

विसृजान्नमयादिषु पञ्चसु ता -
महमस्मि ममेति मतिं सततम् ।
द्वृशिरूपमनन्तमृतं विगुणं
हृदयस्थमवेहि सदाऽहमिति ॥६॥

Always cast off that impression in the form "I am (this)" and "(This is) mine" with regard to the five sheaths of food etc. and ascertain constantly, "I am the Brahman, of the form of pure consciousness, truth, infinite, attributeless and abiding in the heart". [Verse 6]

- First solution to Samsara.
- Give up Deha Abhimana – Consisting of Pancha Kosha.



Body	I am
a) Drishyam – Seen like the world	a) Drk – Seer
b) Bautikam – Made of 5 Elements	b) Abautikam – Pure Consciousness
c) Sagunam – Made of Sattva / Rajas / Tamas	c) Nirgunam – Without Gunas
d) Savikaram – With Modification	d) Nirvikaram – Without Changes
e) Agama Pahitvam – Arrives & Departs	e) Anagama Pahi – Nityaha, not arriving & departing

Why I can never be related to body or mind?

a) Asangoham

Brahmajnanavalee :

असङ्गोऽहम् असङ्गोऽहम् असङ्गोऽहम् पुनः पुनः ।
सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥१॥

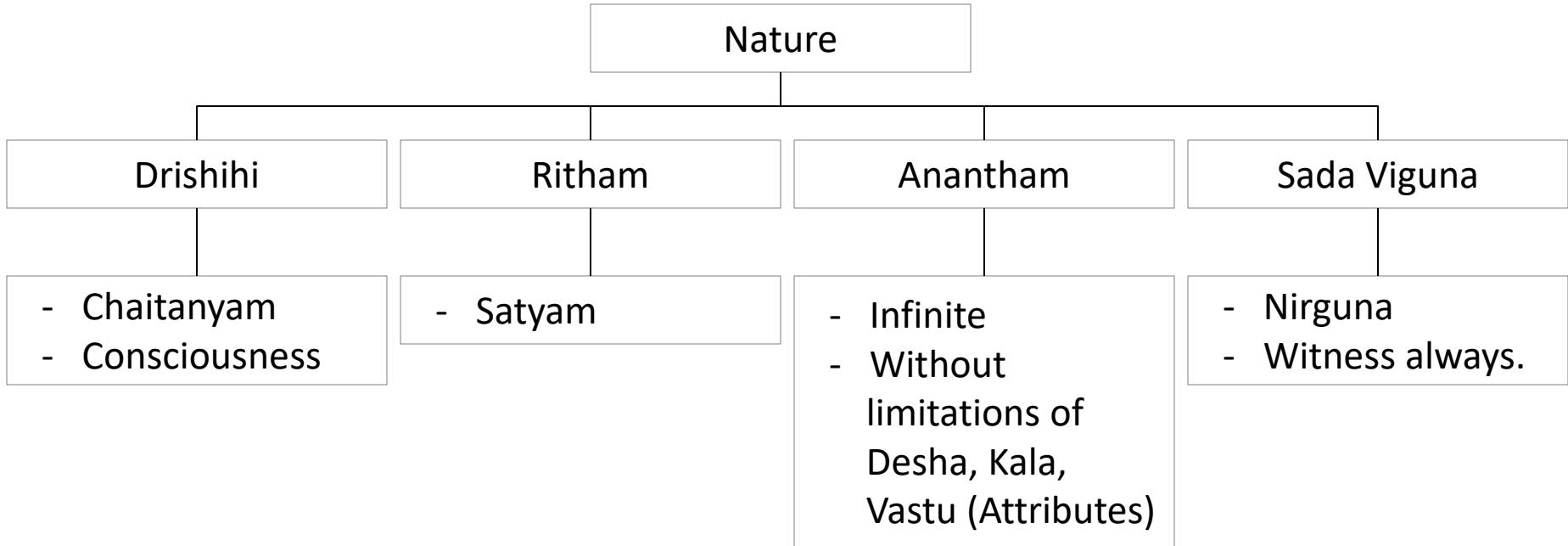
asangOham asangOham asangOham puna: puna: |
saccidAnandaroopOhamahamevAhamavyaya: || 1 ||

Unattached, unattached, unattached am I, again and again; of the nature eternal Existence- Knowledge-Bliss am I: I am That. That am I, which is the irreducible, immortal, endless factor. [Verse 1]

b) Paramartika Svarupam – Higher order of reality.

- Nididhyasanam is to see I have no connection with Sukshma Shariram and hence not interested in merger of Sukshma Shariram with Ishvara (Videha Mukti).
- If worried, Abimana with Sukshma Shariram is not yet gone.
- Drop Mamakara with Sukshma Buddhi.
- Moment Aham, mama attachment comes, Anxiety, Stress comes.
- Claim Sakshi Chaitanyam - witnessing presence and absence of thoughts.
- Know this Sakshi – Tvam Pada Lakshyartha Jiva is Tat Pada Lakshyartha Paramatma.

What is nature of Brahman?



- Aikya Jnanam will give Moksha only when it includes Anatma Mithyatvam (Entire Drishya Prapancha – Body, Mind, world – lower order of reality).
- Trouble shooters are only Anatma.

Steps :

- a) Identify 5 Koshas.
- b) Remove Ahamkara and Mamkara from each one of them.
 - I am not body, mind, sense organs, Pranas, and they are not mine. I am witness of arrival and departure of mind with 3 Avastas as its attributes.
- c) I take care of them but do not worry.

d) Claim I am the left over Sakshi, left over, after mind drops off.

- Drishi Rupam – Chaitanyam
- Ritham – Satyam
- Anantham – Desha Kala Vastu Parichinnaha
- Viguna – Nirguna
- Anatma Turbulences are small only from level of Anatma.

Example :

- a) Perception of Coconut tree from ground and helicopter is different.
- b) Anjaneer reduced ocean to small pool from level of Atma Rama.
- From Individual body level, Anatma problems are unsurmountable.

Verse 7 :

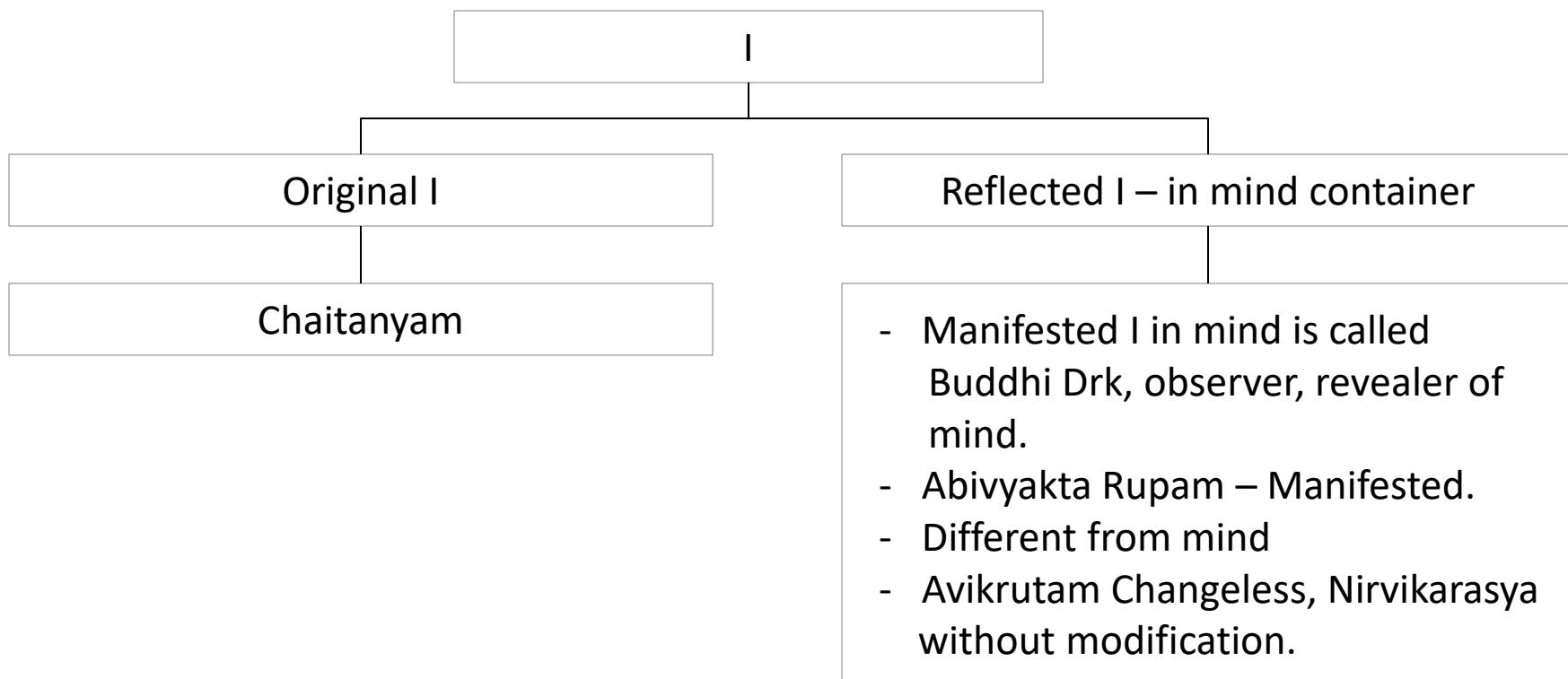
जलभेदकृता बहुतेव रवे -
धृष्टिकादिकृता नभसोऽपि यथा ।
मतिभेदकृता तु तथा बहुता
तव बुद्धिदृशोऽविकृतस्य सदा ॥७॥

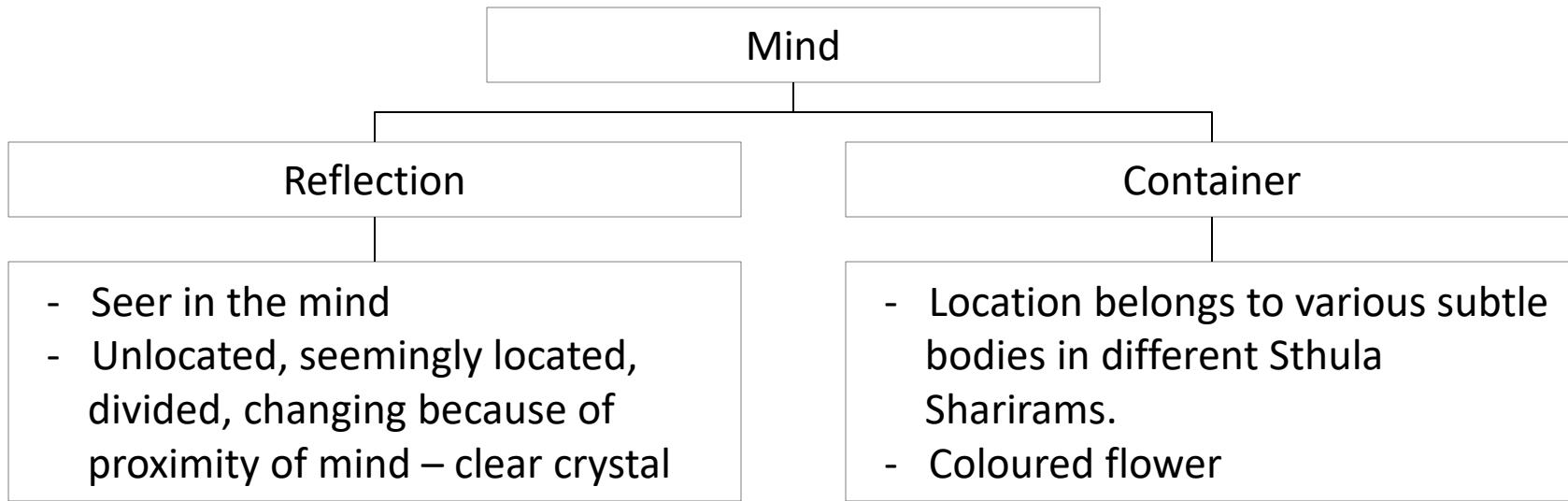
As the multiplicity of the Sun, effected by the ubiquity of water, and of the etheric space resulting from pot etc., there is the diversity, as it were, of the ever immutable witness of your intellect (i.e. Atman), owing to the difference of the intellect. [Verse 7]

- What is the block in mind to absorb this knowledge?

First Example :

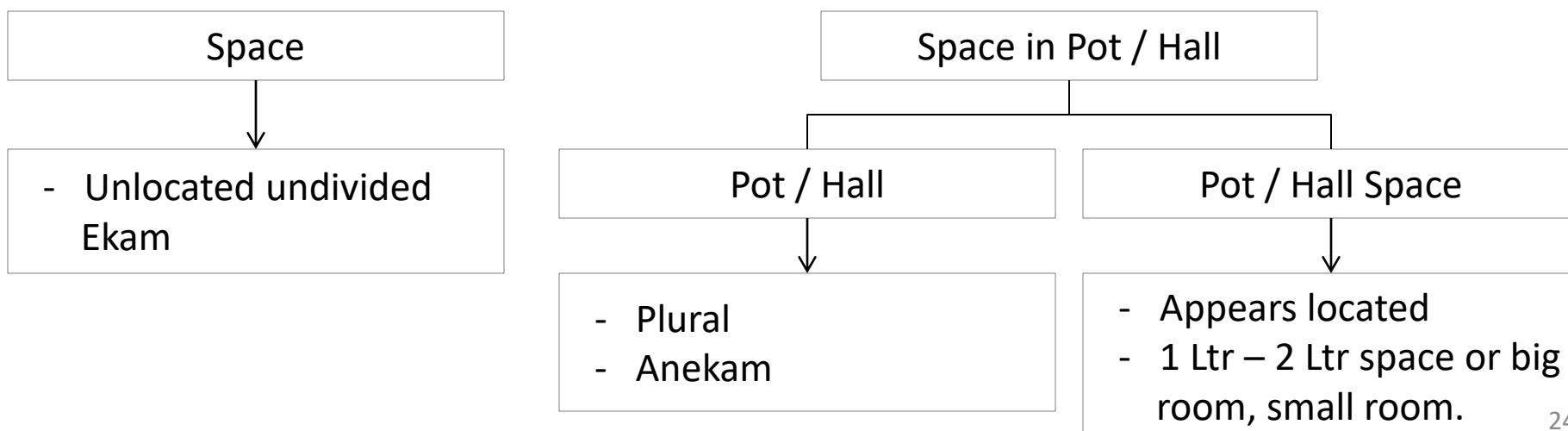
Original Sun Light	Reflection in Mirror / Pot of Water
<p>a) Ekam</p> <p>b) Undivided</p> <p>c) All pervading</p>	<p>a) Anekam</p> <p>b) Divided, Changing</p> <p>c) Location belongs to Pot, Mirror</p> <p>d) Sunlight seems to be located in proximity of mirror.</p>





- Seer in the mind
- Unlocated, seemingly located, divided, changing because of proximity of mind – clear crystal
- One undivided, all pervading sunlight seems to be divided because of seeming reflections in different bowls of water.
- In each bowl of water, sun located and divided, pluralistic . This is Pratibimba Vada in Vedanta.

2nd Example :



- Unlocated undivided Ekam

- Plural
- Anekam

- Appears located
- 1 Ltr – 2 Ltr space or big room, small room.

- One consciousness Paramatma seemingly appears as many, located, divided Jivas.

Initial Stage : (Before Moksha - Sravanam / Mananam / Ninidhyasanam)

- I won't come back return to this world.
- Because Cherish idea of limitation, isolation, location, division.
- Want Videha Mukti.
- **Misconception** : I am located Jiva in the Body.
- Moksha is escape from the world, temporary.

Final Stage :

- Sva Rupa Avastakam = Real Moksha.
- Claiming I am Paramatma, pure Sakshi Chaitanyam in which world appears and disappears, 3 Avastas come and disappear.
- I am permanent Adhishtana Chaitanyam.
- I cannot escape from life, world.
- Plurality is caused by mind which is located in the body not in all pervading Chaitanyam awareness.

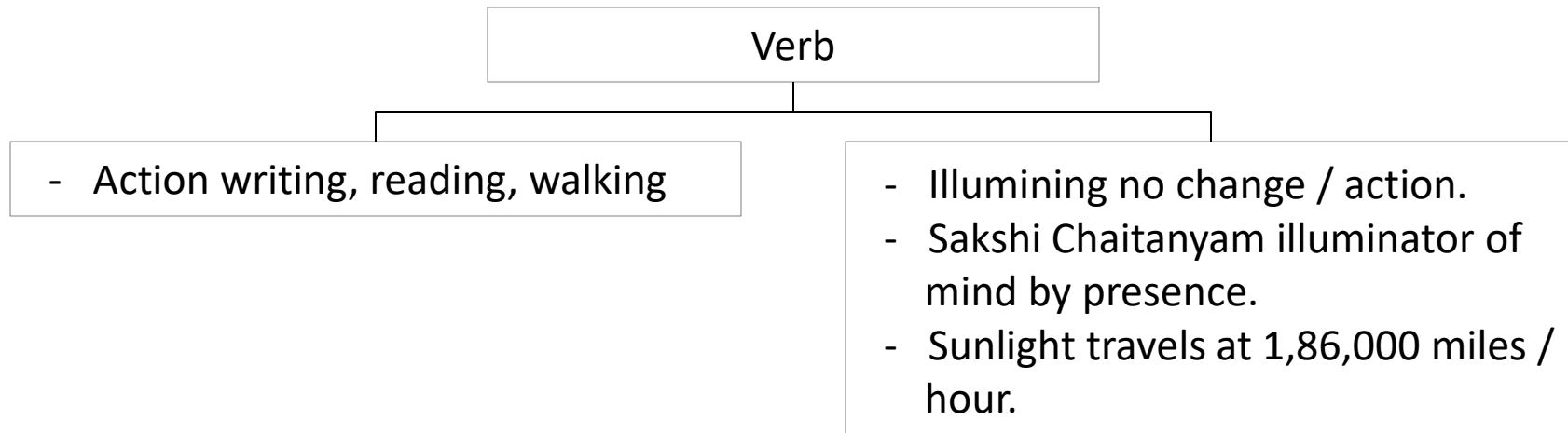
Verse 8 :

दिनकृत्प्रभया सदृशेन सदा
जनचिच्चरितं सकलं स्वचिता ।
विदितं भवताऽविकृतेन सदा
यत एवमतोऽस्मित एव सदा ॥८॥

Whatever is attached to the internal organ of living beings is always manifest by You (the Atman), the immutable self-consciousness, resembling the sun light (which illuminates all objects) and thus (the Atman) is ever free from bondage. [verse 8]

- To receive message of Mahavakya, give up Vachyartha, popular meaning of I with location, division.
- Location belongs to mind with transferred location.
- With transferred location, division, plurality, attributes, I say I am miserable, located, disturbed Samsari.
- Transfer all worries as Dharma of mind and be established in unlocated, undivided, worryless Chaitanyam.
- You are original Chaitanyam. Which later on gets transferred to mind (like light of sun which gets transferred to the moon).
- In the mind it gets named as Chidabasa.
- It is on the mind not of the mind. It is nothing but original chit.
- Moonlight is name of sunlight obtaining on the moon.
- You yourself are revealing by falling in the mind in every thought and emotion.
- Experience of Chidabasa is experience of Chit which is located in the mind.
- Experience of moonlight is experience of sunlight located on the moon.

- Mind is spread over by light of consciousness which is Sakshi.
- Once Chit falls on the mind, it is renamed as Chidabasa, Reflected Consciousness.
- That is how mind is objectified by me the Sakshi.
- I am the subject, mind is object of experience.
- Sunlight is presence on the moon called illumination of the moon.
- Calling Sunlight as moonlight and getting associated with the moon is the problem.
- Original Consciousness now called Reflected Consciousness and we get hooked to the mind is problem. We say world creating, problems for us.
- Retransfer Vritti Parinamas – Raaga, Dvesha, Kama, Krodha, Chinta, fear, worry, tension, all thought modifications, emotions back to the mind – instrument.



- Sunlight, finite, located entity, needs to travel.
- Consciousness all pervading, not finite entity – knower of mind without action, Avikrutena (Without modification) Sada, Always.

Sada

Jagrat

Svapna

Sushupti

- Fully active mind
- External + internal world

- Partially active mind
- No outer world
- Only inner world

- Fully passive mind

- You are always free from the mind – instrument to experience the external world.
- You as Sakshi need not have Raaga, Dvesha for the Body / Mind instrument or external world.
- You are free all the time. No Sadhana Required for Moksha.

Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah
na mumuksur-na vai mukta ityesa paramarthata II 32 II

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

Essence of Verses 5, 6, 7, 8 – Vedanta Sara :

- Stop identification with 5 Koshas.
- Claim I am Pancha Kosha Vilakshana Atma, Sakshi Chaitanyam.
- I am Jagat Karanam Brahma – Cause of 3 states of all minds.

d) I am Karanam – Satyam, everything else body, mind, world (Karya Prapancha) depends on me.

e) **Mundak Upanishad :**

- o Aham Nitya Mukta, Satya Svarupa.

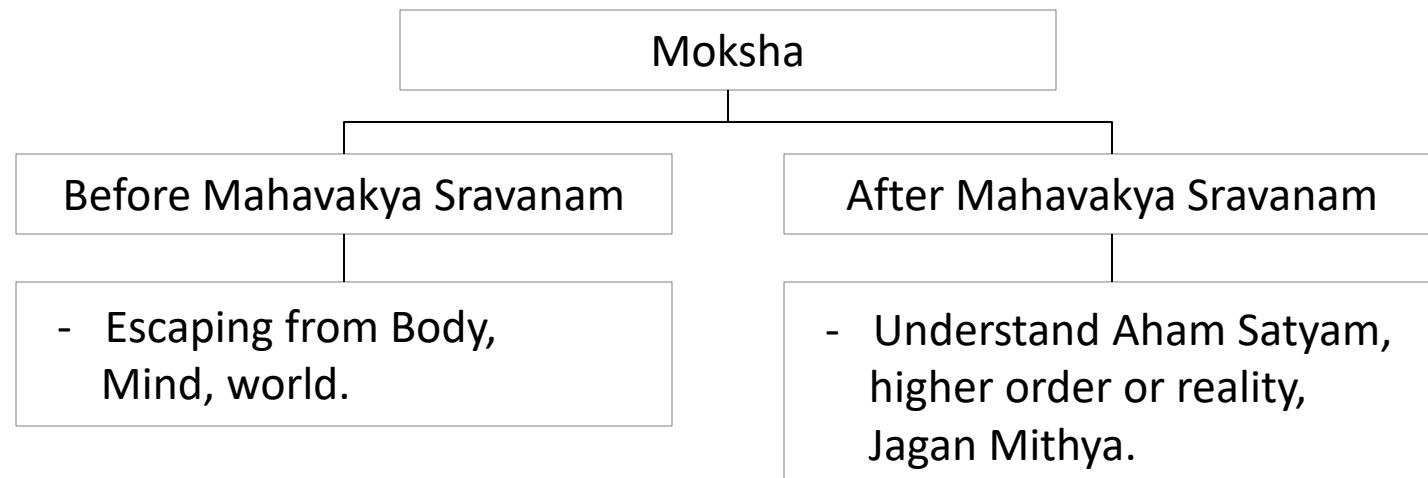
f) After study of Mahavakyam – I am Satyam Brahman. Know Jagat as Mithya Karyam.

g) With Ascertainment of Jagat Mithyatvam, process of liberation is complete.

- o If Mithyatvam of world not established, will always try to escape from the world by Samadhi – dropping all thoughts, Chitta Vritti Nirodha.
- o Moksha is Svarupa Avasthanam not escaping from the world.

h) I am of higher nature of reality, Paramartika Svarupam, continuation of Mithya world in me or me in Mithya world should not disturb me.

- o Let Mithya world continue in Satyam me – Chaitanyam.
- o Let Satya – Mithya Adhyasa continue, Phenomena of objective universe.



Verse 9 :

उपरागमपेक्ष्य मतिर्विषये
 विषयावधृतिं कुरुते तु यतः ।
 तत एव मतेर्विदिताविदिता
 विषयास्तु ततः परिणामवती ॥६॥

Assuming the form of an object, the internal organ can cognize that object, and because of this, to the internal organ, some objects are known and some remain unknown. Hence (the internal organ) is changeable (but not the Atman). [Verse 9]

- Sara over, elaboration, magnification from now on.

1st Topic :

- Atma – Anatma Viveka, Sakshi Antahkarana – Vichara (Verse 9 – 13).

Anatma	Atma
<ul style="list-style-type: none"> - A Body, mind, world - Material, Jadam - 5 common features. <ul style="list-style-type: none"> (i) Drishyatvam (ii) Bautikatvam (iii) Savikaratvam (iv) Sagunatvam (v) Agama Pahitvam 	<ul style="list-style-type: none"> - Non material, Consciousness - I am nonmaterial with incidental matter vesture. - 5 opposite features <ul style="list-style-type: none"> (i) Adrishyatvam (ii) Abautikatvam (iii) Nirvikaratvam (iv) Nirgunatvam (v) Anagama Pahitvam

Why is it difficult to do the differentiation?

a) World is Anatma :

- Desk not me.
- Instant realisation.

b) Body is not me :

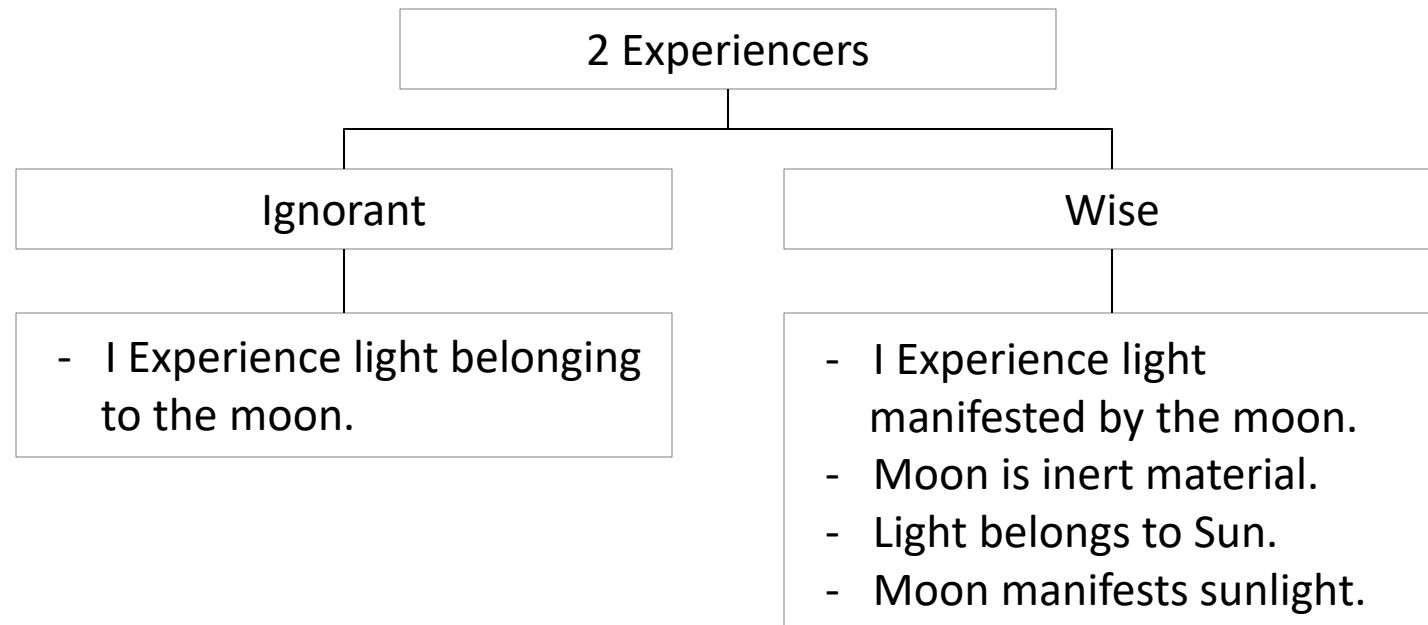
- Inert
- Dead body has no natural consciousness.
- Consciousness blesses body.

c) Mind not me :

- Both mind and consciousness
- Abstract, invisible.

Naishkarmya Siddhi Example :

- See moonlight on Pournami night.



Consciousness in the Mind

Ignorant Jiva

- I experience Consciousness belonging to Body, Mind, complex.
- Misunderstands consciousness as property of Body and Mind.
- When Body and Mind cease to exist, my conclusion consciousness also gone, nothing exists.

Jnani

- I experience consciousness manifested by the mind as Chidabasa.
- Consciousness belongs to Atma, manifested by Mind.
- Mind Consisting of thoughts and emotions is revealed by the light of Atma.
- Mind manifests consciousness.
- Reflected consciousness itself is Sakshi Chaitanya's appearance in the lower planes.
- When I know that I am consciousness, and Body - Mind complex only manifests consciousness like the moon manifests sunlight, It is called recognition of Sakshi.
- Not new experience but new understanding of already experienced Sakshi which I am all the time.

Recognition of Sakshi

- Not new experience
- Biggest misconception – I have to experience Sakshi in a new State belonging to Samadhi.

- Is new understanding of Consciousness, already experienced in mind.
- Understanding moonlight as Sunlight manifested by Moon.
- Remain in Jagrat, understand Sakshi available in mind.
- Sakshi experience in the mind is not of the mind.
- Sakshi is manifested by the mind.

Mind	Sakshi
<ul style="list-style-type: none">- Subject to fluctuation, change all the time.- What I am aware of constantly changes, Savikara.	<ul style="list-style-type: none">- Constant awareness all the time.- Never changes.- Continuous I thought in Chidabasa.- Properly understood Chidabasa experience is Chit experience like moonlight experience.- Extract knowledge out of known experience.- Experience of Chidabasa alone is experience of Sakshi.- Sakshi knowledge not new experience but new knowledge after studying our own experiences.

What is nature of our mind?

Mind	Consciousness
<ul style="list-style-type: none">- To know object, mind has to come in contact with object.- Antahkarana Vishaya Sambanda required.- Has modifications, Savikaram.- Knows things sequentially.- Has known and unknown objects.- World is Indriya + Manaha Pratyaksham.- Deals with external objects.	<ul style="list-style-type: none">- Awareness of body mind, world at one stroke, simultaneously not sequentially.- Waking state, dream state, sleep state revealed instantaneously not sequentially.- Has no unknown, known category (Vidita – Avidita) – Which belongs to intellect.- Emotions revealed instantly. Nothing waiting.- Mind is Saskhi Pratyaksham- Deals with Antahkaranam internal object.

Verse 10 :

मतिवृत्तय आत्मचिता विदिताः
 सततं हि यतोऽविकृतश्च ततः ।
 यदि चात्मचितिः परिणामवती
 मतयो विदितविदिताः स्युरिमाः ॥१०॥

Indeed, the modifications of the internal organ are always manifest by the Self consciousness (viz. Atman), and therefore, the latter is unchangeable. If the Atman, of the nature of pure consciousness, were liable to change, there would have been mental modifications, some manifest and some unmanifest. [Verse 10]

Mind	Sakshi
<ul style="list-style-type: none"> - Savikara - Has known, unknown category. - Mind can be stuck to one / two objects of the world. 	<ul style="list-style-type: none"> - Nirvikara - Has no known, unknown category. - Anger, depression, desire, happiness revealed instantly. <p>Example :</p> <ul style="list-style-type: none"> - Hastamalikyam : Like Sunrise reveals all objects in front simultaneously without requiring time. - Panchadasi – 10th Chapter – Nataka Deepa. - Lamp illuminates king, audience and hall in one shot. - Sakshi reveals Pramata, Pramanam, Prameyam Triputi without requiring sequential process. - Sakshi never stuck to any object in the universe, only illuminates – good and bad.

Jagrat Vyavahara

Sakshi

- Illumines Triputi.
- Simultaneously without any interval of time.
- Panchadasi – Chapter 10 – Nataka Deepa
- Sakshi is Changelessly (Nirvikara), eternally (Nityaha), Without Gunas (Nirguna) illumining Triputi + Emotions.

Triputi

I

- Mind + Reflected Consciousness
- Ahamkara
- Pramata

See

Pramanam

- Chakshur Rupa Vritti generated by eyes in the mind.
- Illumines external known objects in front of Chakshur Indriyam.

Pot

Prameyam

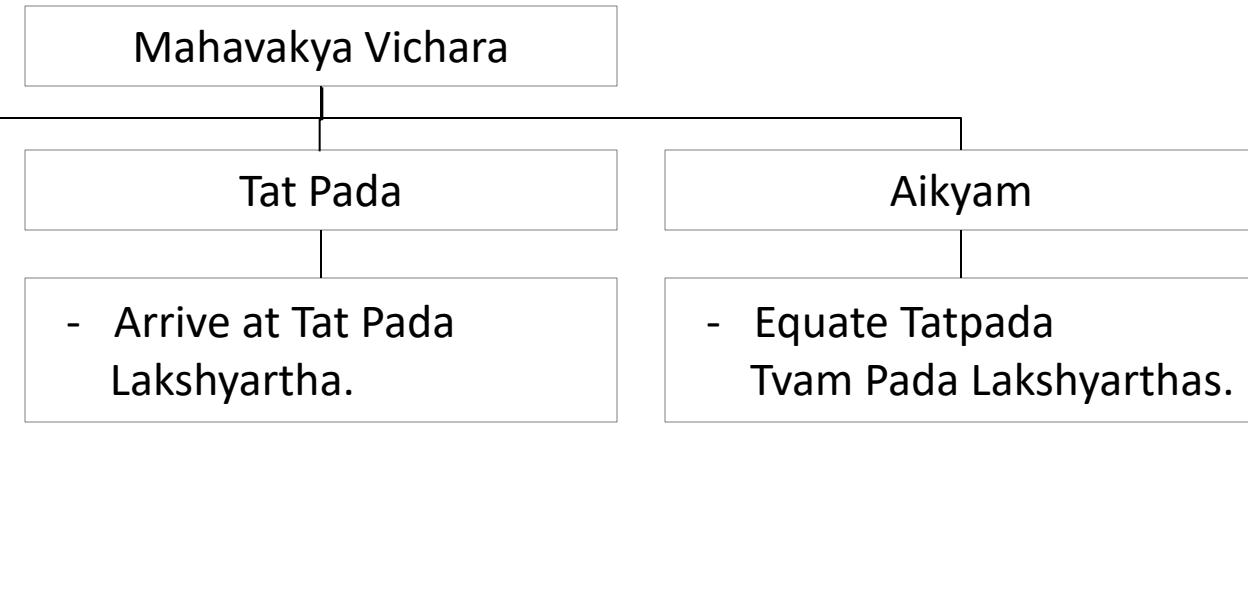
- Object outside

- If Sakshi does not illuminate Triputi simultaneously, I cannot use present tense at any time.

- **I will have to say :**

I saw pot or I will see pot in future.

Steps :



Mind – As knower	Atma – As knower
<p>a) Has capacity to know external world sequentially, partially.</p> <p>Jagrat :</p> <ul style="list-style-type: none"> - Mind awake - External world known. <p>Sushupti :</p> <ul style="list-style-type: none"> - Mind resolved - World resolved. 	<p>a) Has capacity to know Triputi, internal world of emotions.</p> <ul style="list-style-type: none"> - Simultaneously (Yugapat).

Mind – As knower	Atma – As knower
<p>b) Process required Vrittis required, arriving in sequence Veditam, Aviditam.</p> <p>c) Object of knowledge external world.</p> <p>d) Known, unknown division is there in external world where mind is knower.</p> <ul style="list-style-type: none"> - Therefore Vikrutaha, Changing. 	<p>b) Known by presence Satatam.</p> <ul style="list-style-type: none"> - Non-sequentially, known always (Satatam Veditat) <p>c) Object of knowledge = Triputi.</p> <ul style="list-style-type: none"> - Pramata → Mind - Pramanam → Vritti - Prameyam → Object <p>d) No division of known, unknown thoughts, when emotions in Sakshi is revealed.</p> <ul style="list-style-type: none"> - Therefore Avikrutaha, changeless. <p>Example :</p> <ul style="list-style-type: none"> - Sunlight illuminates world outside simultaneously by mere presence.

Verse 11 :

चरितं तु धियः सकलं सततं
विदितं भवता परिशुद्धचिता ।
मतिभेदगुणो नहि तेऽस्ति ततो
यत एवमतोऽसदृशस्तु धिया ॥११॥

Since all acts relating to the internal organ are ever known by You (the Atman), the pure consciousness, the characteristic of the mental modifications does not cling to you. Thus you are dissimilar to the internal organ (that is subject to change). [Verse 11]

- Repetition of Verse 10.
- Observe yourself as Sakshi and see rise of thoughts, see mind.
- I am aware of events in the mind as in dream state – I am Sakshi not involved in transactions (Turiyam) but illuminator of all transactions of the mind and through the mind the entire world.
- Mind looks at world segment by segment.
- Tvam Pada Vichara based on Anubava Pramanam.
- Tat Pada Vichara based on Shastra Pramanam.
- Doubt, confusions, knowledge, ignorance are events in the mind. They are all awarded by Sakshi Chaitanyam all the time (Satatam).
- Observe your inner world of thoughts and emotions from time to time.
- All thoughts are always known by one unchanging Sakshi.
- Thought impurities belong to the mind only.
- I as Sakshi am always the revealer of the mind in 3 states.
- I aware the inner mind like the external apple.

- I am the awarer, subject, Drk.
- I can't get Moksha for the mind ever. I am ever Mukta – Manaha is ever Baddaha.
- **I can't say :**

I am free but I am seeking Moksha for my mind.

- Remember – Verse 64 – Drop Mamakara and Ahamkara of the mind.
- You can't solve mental problems as long as you see mind as yours (Subjectivity comes).
- Detach from mind, study mind objectively.
- 99% of Samsara dropped when I declare I am not body or mind. Balance 1% by saying they are Mithya. They can't touch me the Satyam, higher order of reality.
- I am ever liberated is a fact to be claimed always.

For Moksha, understand
and remember

- Mind is Mithya
- Lower order

I am Asanga Chaitanyam

- I Sakshi don't have a mind.

Atma Bodha :

देहान्यत्वान्न मे जन्मजराकाश्यलयादयः ।
शब्दादिविषयैः सङ्गो निरिन्द्रियतया न च ॥ ३२ ॥

Deha Anyatvat Na me Janma Jara Kaarsya Layaadayah ।
Sabdaadi Vishayaih Sango Nireendriya taya Na Cha ॥ 32 ॥

I am free from sorrow, attachment, malice and fear; for I am other than the mind. "He is without breath and without mind, pure, higher than the high, and imperishable." [Verse 32]

अमनस्त्वान्न मे दुःखरागद्वेषभयादयः ।
अप्राणो ह्यमनाः शुभ्र इत्यादि श्रुतिशासनात् ॥ ३३ ॥

Amanastwaat Na me Dukha Raaga Dwesha Bhayaadayah ।
Apraano Hi Amanaassubhra Ityaadi Sruti saasanaat ॥ 33 ॥

From It are born breath, mind, and all organs of sense, ether, air, light, water, and earth, which is the support of all. [Verse 33]

- Nidhidhyasanam Verses.
- I am Sakshi other than the mind.
- Sakshi is without Breath, mind, pure.
- I am Sakshi.
- I have no Raaga, Dvesha.. Says meditator.
- I am Atma, mind neither me nor mine.

a) Parishudha Chita Bavataha Veditam :

- I am pure Chit.
- Property of Changing thoughts belongs to the mind.

b) Te Nasti :

- Not there for you.
- I am the observer not the observed.

2 Vedantic Principles

- I am observer different than observed objects (Body / Mind / World)

- All observed properties belong to observed object, never to observer subject.
- Raaga, Dvesha, attribute of mind does not belongs to observer Sakshi, Chaitanyam Te Na Asti.

c) Yathaha Evem Ataha Dhiya Asadrushaha Tu :

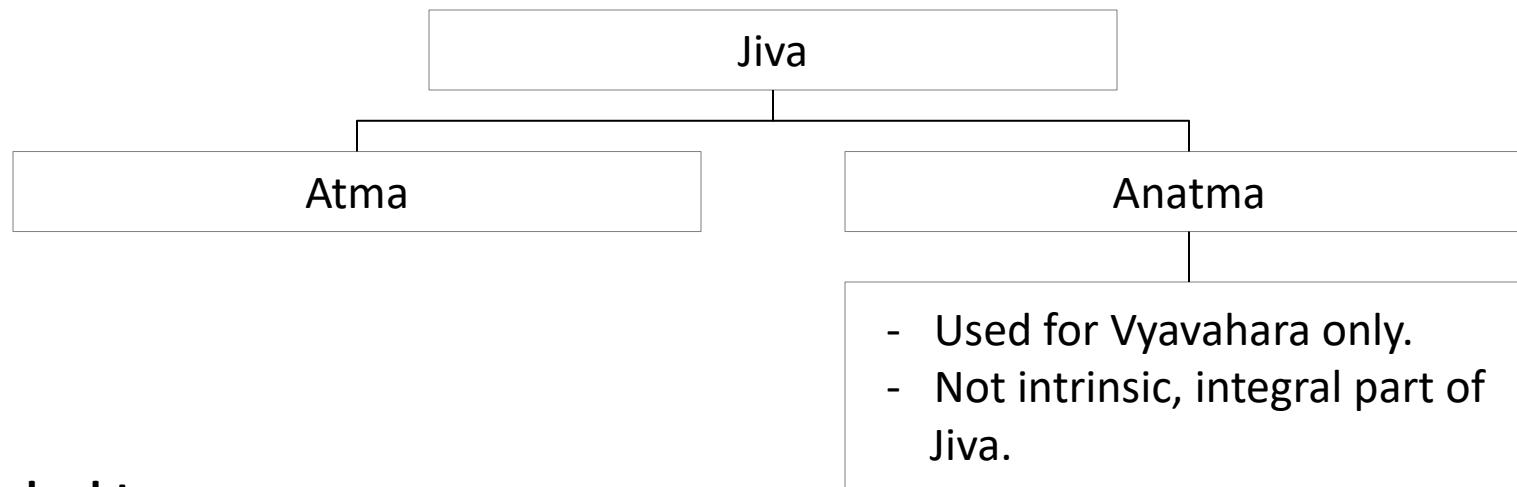
- Therefore you are different than mind.
- 5 differences between observer and observed.
- Nonmaterial, without Sattva / Rajas / Tamas Guna, without modification, unseen, without arrival + departure.
- I am not mind, mind not me.

Verse 12 :

विदितत्वमविप्रतिपन्नतया
मतिषु प्रगतं विषयेषु यथा ।
यत एवमतः परसंविदिता
विदितत्वत एव यथा विषयाः ॥ १२ ॥

The state of being cognised is quite well known in case of the mental modes as in case of objects (like pot etc.), since there is no dispute about it. In this manner, only due to their characteristic of being known, the mental modes, like the objects (pot etc), are known by the other (i.e. the witness consciousness). [Verse 12]

- As part of Mahavakya Vichara, Tvam Pada Vichara, Analysis of Jiva.



Possible doubt :

Mind	World
Observer	Observed

Sakshi	Mind
Observer	Observed

Purva Pakshi :

- Mind knows world + itself – why separate Sakshi required?

Logical Reasoning :

- Anything observed in the world is observed by someone other than the observed objects.
- Observer different from observed, pot never knows itself, known by someone other than the pot.

Arguments :

a) Matishu Pragatam :

- All the minds in the world have common status of being known.

b) Veditatvam :

- Minds known intimately Matishu.
- Therefore require something other than mind to know the mind which is called Sakshi.

Pot – Observer	- There is Physical distance
Mind – Sakshi	- No Physical distance
Sunlight on Moon – Moon	- No Physical distance

Blunder :

- We say moonlight.
- My mind is turbulent.
- We wrongly name Sakshi as Chidabasa.
- Chidabasa is Chit only, falling on the mind.
- That is the Sakshi revealing the mind – very subtle topic.
- For Vyavahara use Anatma component (like spectacles) not included in Jiva component.
- Because of ignorance include Anatma in Jivatma.
- All mental conditions are awarded and mind itself is not the awarer, mind known by Sakshi.

Verse 13 :

परसंविदिताः सततं हि यतो
न विदुः स्वममी विषयास्तु ततः ।
मतयोऽपि तथा परसंविदिता
न विदुः स्वमूर्खिषयास्तु यथा ॥१३॥

The objects, (pot etc.) being always cognised by something other than themselves (viz. the consciousness limited by the internal organ), cannot know themselves. Similarly, the internal organ and the states thereof, being illumined by the witness consciousness cannot comprehend themselves. [Verse 13]

- Antahakarana Viveka conclusion in verse 13.
- Inert needs to be known by Chetanam.
- Drishyam is Bautikam – Jadam.

- Mind known, can't know itself.
- Sakshi : Non material, Adrishyam, never object.
- Thought can't know another thought, both Jadam.
- Sunlight through moon, is moonlight, illumining earth.
- Sakshi – through mind is mind light illumining all sense organs.

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. [II – II – 15]

Verse 14 :

विषयाकृतिसंस्थितिरेकविधा
मनसस्तु सदा व्यवहारविधौ ।
अहमित्यपि तद्विषया त्वपरा
मतिवृत्तिरवज्वलिताऽ त्मचिता ॥ १४ ॥

Always in the practical realm, the state of the mind assuming the form of an object (say pot, as "This is pot") is one kind and (the state) as "I (see the pot)" having that (i.e. the cognition "This is pot") as its object and being very brightly illuminated by the Self consciousness, is another (kind of) mental modification. [Verse 14]

- **Most important function of mind :**

Aham Vritti – self awareness, self conscious, I know I am – throughout life – Balya Dishu, Jagrat, Anuvritti mane.

Dakshinamurthy Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रयाभद्रया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥७॥

Baalya-Adissv(u)-Api Jaagrad-Aadissu Tatha Sarvaasv[u]-Avasthaasv[u]-Api
Vyaavrtaasv[u]-Anu-Vartamaanam-Aham-Ity[i]-Antah Sphurantam Sadaa |
Sva-[A]atmaanam Prakattii-Karoti Bhajataam Yo Mudrayaa-Bhadrayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||7||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) During Boyhood and Other stages of Life (Youth, Old age etc), during Waking and Other states (Dreaming, Deep Sleep, Turiya etc) and Similarly in All Conditions the Atman Always Shines as the "I" Within, Free from All Conditions but at the same time Present in All Conditions, The Inner Guru Awakens this Knowledge of One's Own Atman to those who Surrender to Him; this Knowledge which is represented by the Auspicious Cin-Mudra, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 7]

- In and through Idam Vritti, Aham Vritti is invariable constant.

Upadesa Sara :

वृत्तयस्त्वहं वृत्तिमाश्रिताः ।
वृत्तयो मनो विद्यहं मनः ॥ १८ ॥

Vrttayas-tvaham-vrttimasritah ॥
vrttayo mano viddhyaham manah ॥ 18 ॥

Now, thoughts make the mind. All thoughts depend on the I-thought. Therefore, know the I-thought to be the mind.
[Verse 18]

- 2nd person – only if 1st person exists.

I thought in mind can refer to
part or whole

Body

Eye

Mouth

Mind

Sakshi

- I am fat

- I can't see

- I am talking

- I am agitated

- I have emotions
- I know my emotions

I Vritti

Attribute of

Mind?

Atma?

- I – Vritti always attribute of mind. Atma is Asangaha. If it belongs to Atma, it will become property / Guna of Atma.
- What is Sambanda relationship between Sakshi – Aham – Vritti in mind (Which comes as a package with Idam – Samsara Vrittis – like wife comes with inlaws and 100 relations).

- Adhyasa Adhishtana Sambanda. Sakshi me, resting in me.

Example :

- Like dream superimposed on waker.
- Waker (Adhyasa) Superimposed on Sakshi (Adhishtanam).
- I can use Aham Vritti to talk as Sakshi but it does not really belong to me, I am Adhishtanam of higher order or reality.
- For Vyavahara, use Aham Vritti Adhyasa Sambanda but knowing I have no real connection is Moksha.
- Body, mind, world, Aham Vritti all superimposed on Sakshi me, resting in me.
- Can't affect me because it is of lower order or reality.
- I am Sakshi using Aham Vritti of mind.
- During Sushupti, even though I am there, I can't talk as Sakshi because mind + Aham Vritti are resolved.

- During transactions mind has 2 Vrittis :

Aham – Kara Vritti (Observer)	Idam Vritti (Observed world)
<ul style="list-style-type: none"> - Drishta – seer - Continuous “Thambura” never leaves us. - Can objectify Idam Vritti or emotions. - Aham Vritti as Sakshi can objectify mental condition itself. - Refers to mind itself as object. - When Aham Vritti is entertained it refers to Sakshi. - Aham Vritti represents Sakshi. That Sakshi objectifies the Idam Vritti. - Aham Vritti by itself is Jadam like idam Vritti. - Shining because of Sakshi 	<ul style="list-style-type: none"> - Drishyakara Vritti – Seen - Objectifies external world during Jagrat + Svapna. - Absent in Sushupti. - Constantly flowing, variable.

- Sakshi exists by itself – Vilakshanam in sleep state – neither observer or observed.

Sun light on Moon	I – thought Ahamkara (Observer)
<ul style="list-style-type: none"> - Takes place in the moon, belongs to the moon, refers to sunlight. - Moon has no power to produce light. 	<ul style="list-style-type: none"> - Belongs to mind, refers to Sakshi, consciousness. - Not responsible for Sakshi. - Mind is inert, has no power to become sentient. - Ahamkara is Antahkarana Gunaha, not Sakshi Guna. - Ahamkara Vritti is property of mind. Sakshi continues to be Nirguna. - Sakshi by providing Chit Pratibimba generates Aham Vritti in the mind. - Aham and Idam Vritti both Jadam, revealed by Sakshi. - Upadesha Sahashri – Shankara devotes one full chapter.

- We watch image of the world mounted on frame called the mind.
- What I am watching is Idam Vritti formed on the mind.
- As long as Idam + Aham Vrittis are there, there is Drishta and Drishyam status.
- Once Vrittis gone in Sushupti, Sakshi remains alone without Drishta – Drishya Status, no division.
- Drishtru, Drishya Vilakshana Adritiyam Kevala Chaitanyam, Turiyam, alone is there.

Kaivalya Upanishad :

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् ।
तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥ १८ ॥

triṣu dhāmasu yadbhogyam bhoktā bhogaśca yadbhavet |
tebhyo vilakṣaṇaḥ sākṣī cīnmātropaham sadāśivah || 18||

All that constitutes the enjoyable, the enjoyer and the enjoyment in the three realms.. Different from them all am I, the Witness, the Ever-auspicious, Pure Consciousness. [Verse 18]

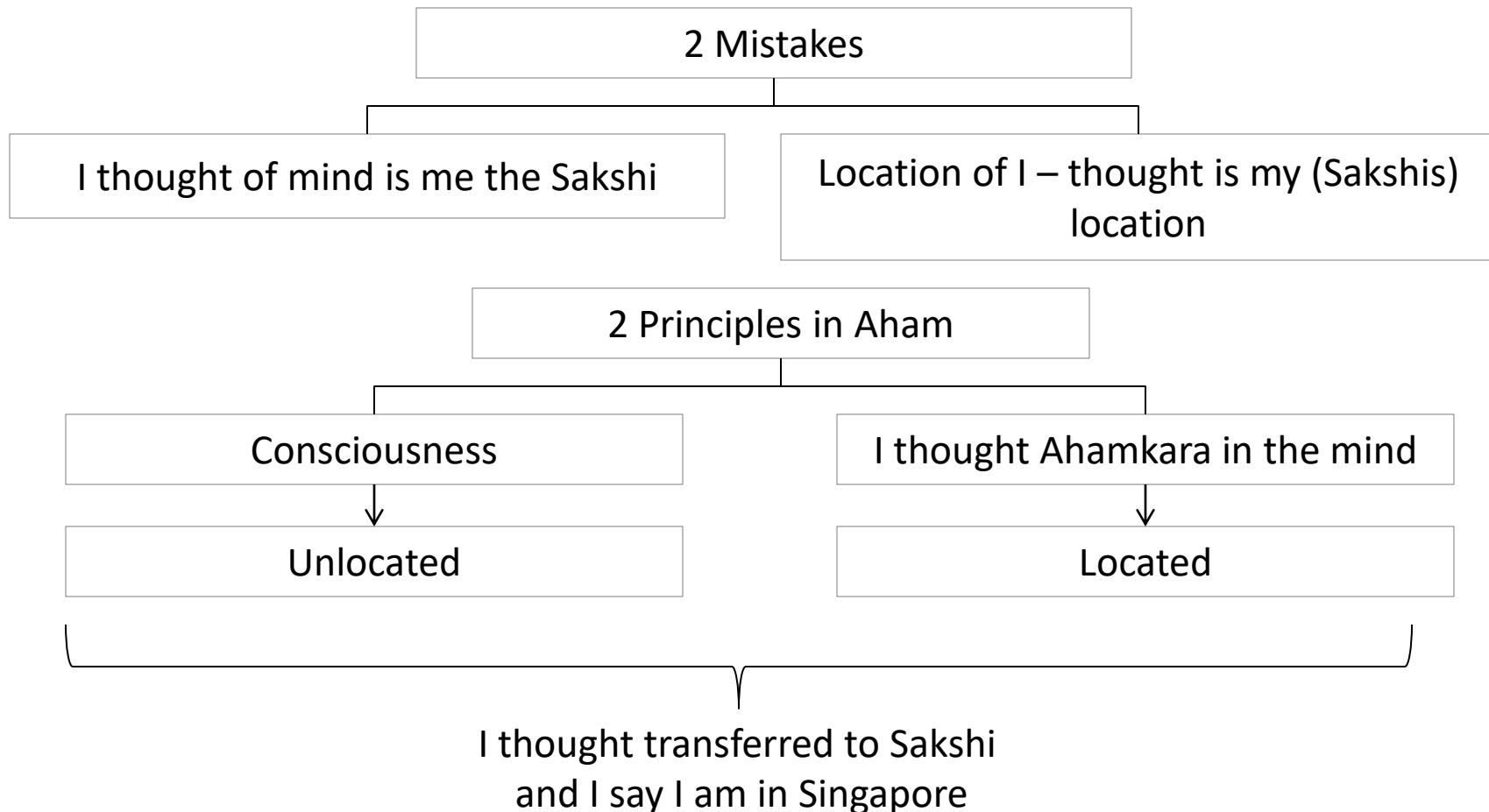
Verse 15 :

पुरुषस्य तु धर्मवद्बद्धवति
स्वरसेन मतेः स्वगुणोऽपि सती ।
अत आत्मगुणं प्रतियन्ति जना
मतिवृत्तिमिमामहमित्यबुधाः ॥ १५ ॥

Though being essentially the characteristic of the mind, it arises as if it is the characteristic of the Self and therefore the ignorant people believe this mental modification in the form "I" to be the attribute of the Self. [Verse 15]

- When no Aham, Idam Vritti, mind is in dormant, passive state called Sushupti, Nirgunam Sakshi Aham, Abayam Asmi.
- I thought, intrinsic nature of mind, Savikara, Bautikam.
- Sakshi – Nirvikara, no I thought.
- Jagrat + Svapna – I, reveals mind.
- I mistake, I thought as property of myself (Sakshi).
- I thought rises in mind as though it is property of Sakshi I – Original Consciousness.
- I become as thought located in Singapore, India, America.

- I am locationless Consciousness, not part, product, property of Body / Mind Complex.
- I take I thought to be intrinsically connected to me the observer.



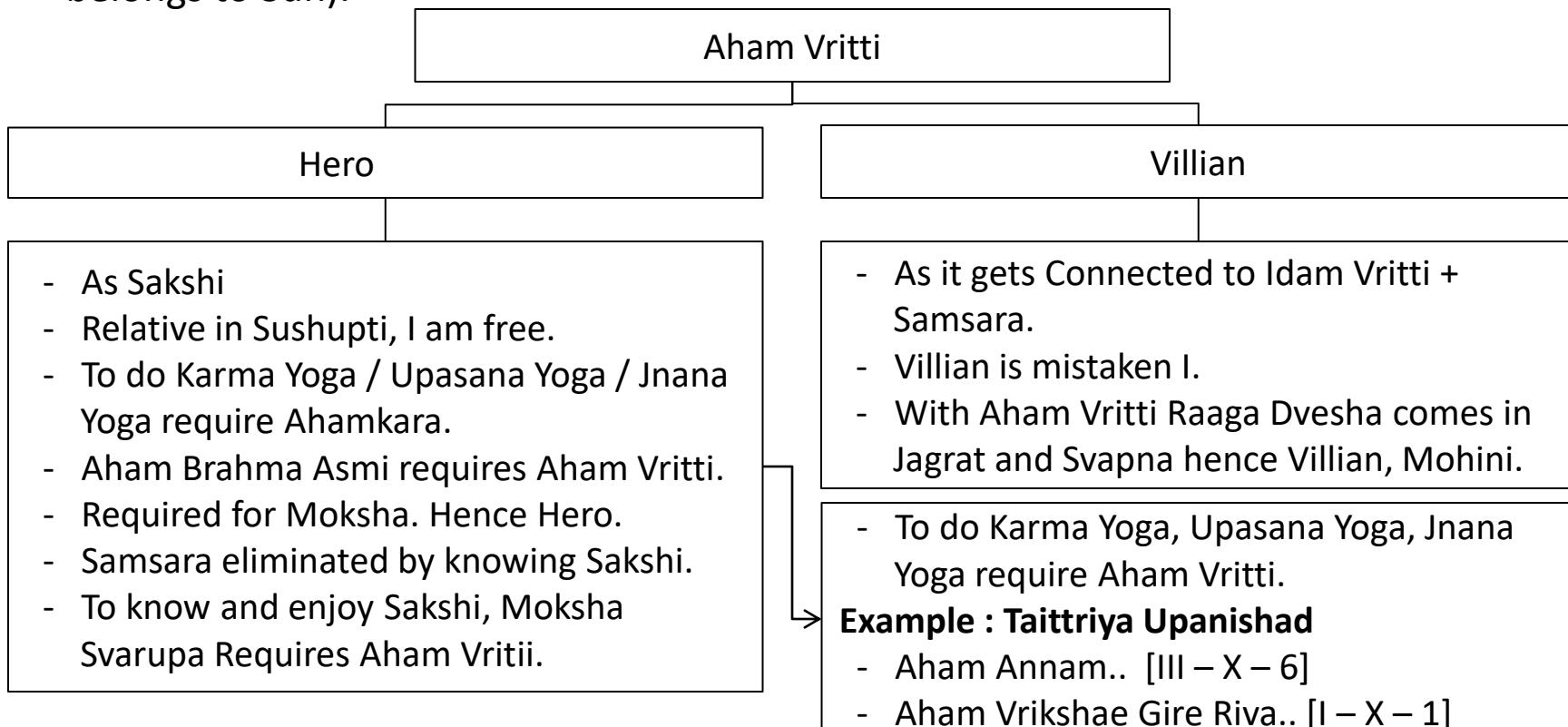
- After death travel to Pitruloka – etc.
- Once I mistake I thought as myself.
- I get connected to Idam – Vritti (Samsara).
- Ahamkara – connects to Mamakara, and world.

Verse 16 :

यदि सा न भवेजनमोहकरी
व्यवहारमिमं न जनोऽनुभवेत् ।
विफलश्च तदा विषयानुभवो
ज्ञाने नहि सेति यदा विदिता ॥१६॥

If that (mental modification as I i.e. the ego) did not cause the delusion, a person would not experience the day to day business (in the form I know the pot, I do this action etc.) And the enjoyment of the worldly pleasures would become fruitless if that (ego) is not considered to be the attribute of the empirical self. [Verse 16]

- I thought very Important for all transactions.
- Sat Darshanam by Ramana Maharishi expands on this.
- Aham Vritti – Has to be correctly understood as generated by mind (Like moonlight belongs to Sun).



Taittriya Upanishad :

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।
 ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।
 द्रविण सवर्चसम् । सुमेध अमृतोक्षितः ।
 इति त्रिशङ्कोर्वेदानुवचनम् ॥१॥

**aham vrksasya reriva, kirtih prsthamb gireriva,
 urdhvapavitro vajintva svamrtamasmi,
 dravinagm savarcasam, sumedha amrtoksitah,
 iti trisankorvedanuvacanam II 1 II**

I am the stimulator in the tree of universe. My fame (glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and undecaying am I – this is the sacred recitation of Trisanku, after he realised the Truth. [I – X – 1]

हाऽ वु हाऽ वु हाऽ वु ।
 अहमन्नमहमन्नमहमन्नम् ।
 अहमन्नदोऽहमन्नदोऽहमन्नादः ।
 अहग्ं श्लोककृदहग्ं श्लोककृदहग्ं श्लोककृत् ।
 अहमस्मि प्रथमजा ऋत्ताऽस्य ।
 पूर्वं देवेभ्योऽमृतस्य नाऽ भायि ।
 यो मा ददाति स इदेव माऽ वाः ।
 अहमन्नमन्नमदन्तमाऽद्वि ।
 अहं विश्वं भुवनमभ्यभवाऽम् ।
 सुवर्ण ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

*Hā� vu hā� vu hā� vu,
 aham-annam-aham-annam-aham-annam,
 aham-annādo�-'ham-annādo�-'ham-annādaḥ,
 ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,
 aham-asmi prathamajā ṛtā�-asya,
 pūrvam devebhyo-'mṛtasya nā� bhāyi,
 yo mā dadāti sa edeva mā� vāḥ,
 aham-annam-annam-adantamā�-'dmi,
 aham viśvam bhuvanam-abhya-bhavā�m,
 suvarna jyotiḥ, ya evam veda, ity-upaniṣat.*

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

Conclusion :

a) Both Samsara Vyavhara and Moksha Vyavahara require Aham Vritti.

- All living beings – plant and animals have mild form of Aham.
- Bhagwan requires cosmic Aham to create.
- Bhagwan's mind = Trigunatmika Maya, Pure Satva + Rajas, No Tamas.

Gita :

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः।
तस्य कर्त्तरिमपि मां विद्युकर्त्तरमव्ययम्॥ ४.१३ ॥

The fourfold caste, has been created by Me, according to the differentiation of guna and karma; though I am the author thereof, know Me as non-doer and immutable.
[Chapter 4 – Verse 13]

b) I thought rises in mind, represents sentient Consciousness principle only.

c) That Consciousness which has become observer of the mind. Observer status only when mind in Jagrat and Svapana only.

d) Observer consciousness is referred by word I – or I thought.

e) I thought refers to subject Consciousness. It rises in the mind not in Consciousness.

f) I thought always present in all our experiences .

g) Idam thought refers to World (Anatma), Aham refers to observer, consciousness, Chit.

h)

2 Cognitions in every experience

- I know pot
- Experience of external pots.
- Pot is object.
- I see the world through spectacles.
- Mind and Consciousness – Subject.
- World – Object

- I know that I know the Pot.
- Knower of the mind which knows the pot.
- Mind is the object.
- I see spectacle.
- I Objectify mind by mere presence of Sakshi.

Consciousness :

- Subject.

Mind :

- Object
- “I thought belongs to mind refers to Sakshi.
- If I thought does not take place in the mind, no Vyavahara.

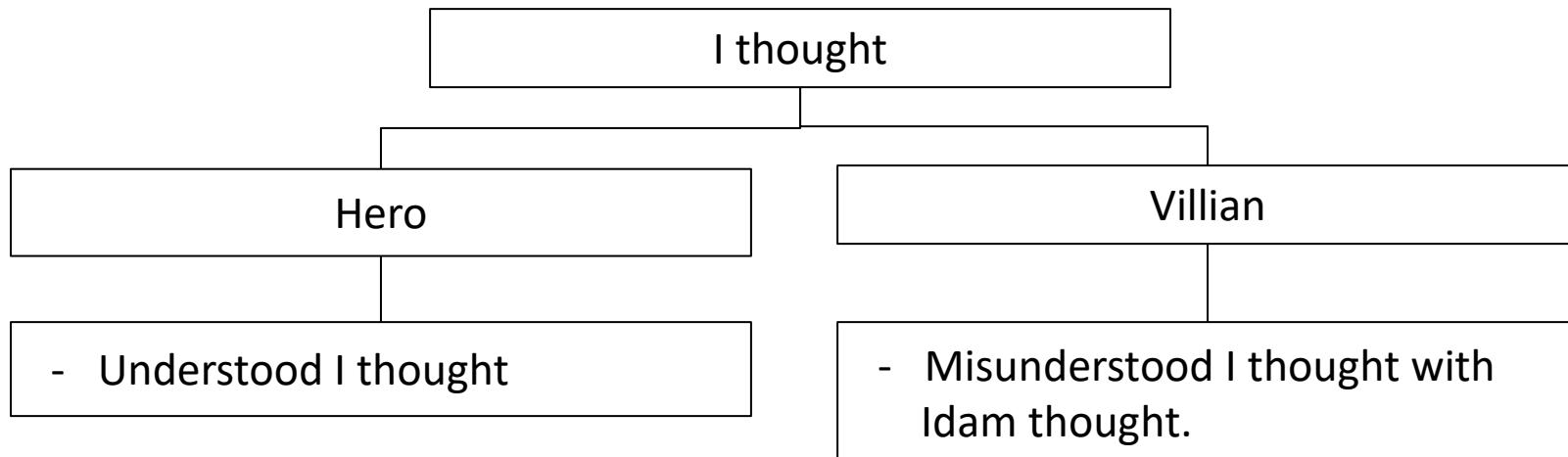
i) What is the nature of I thought?

- Jana Mohakari – Cause of all delusions, because when I thought takes place in the mind, we conclude we are mind, but mind has impurities.

Example :

- Sunlight falling on moon – conclude it is moon light.
- Light belongs to moon, refers to sunlight.
- I thought sentient observer seen in the mind but refers to consciousness which exists independently.
- Conclusion - I am Mind, Samsari is problem.

j) If no I thought, Consciousness can't claim I am consciousness.



k) If no I thought, no subject, all Vyavahara meaningless, futile.

l) I subject – am beneficiary of all transactions.

Brihadaranyaka Upanishad :

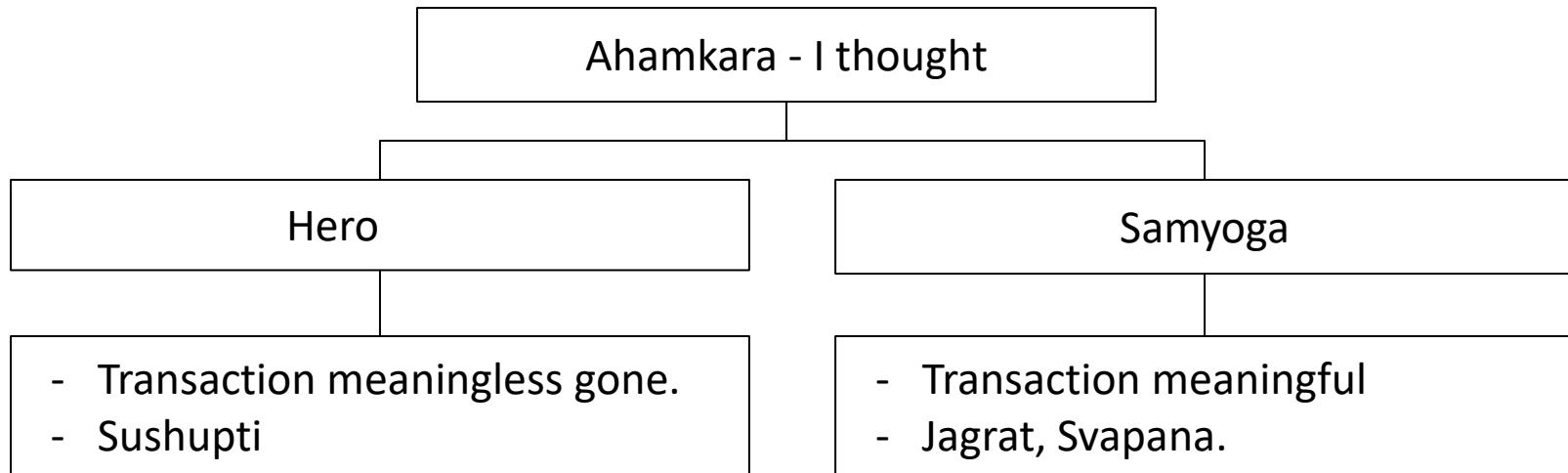
स हौवाच, न वा अरे पत्न्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां

कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे विष्टस्य कामाय विष्टं प्रियं भवति, आत्मनस्तु कामाय विष्टं प्रियं भवति । न वा अरे पशुनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—ओतव्यो मन्तव्यो निदित्या-सितव्यो मैत्रेयि ; आत्मनि खल्वरे हृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyuù kāmāya patiù priyo bhavaty
ätmanastu kāmāya patiù priyo bhavati
na vā are jāyäyai kāmāya jāyä priyä bhavaty
ätmanastu kāmāya jāyä priyä bhavati
na vā are puträiäò kāmāya puträù priyä bhavanty
ätmanastu kāmāya puträù priyä bhavanti
na vā are vittasya kāmāya vittaò priyaò bhavaty
ätmanastu kāmāya vittaò priyaò bhavati
na vā are paàünäö kāmāya paàavaù priyä bhavanti
ätmanastu kāmāya paàavaù priyä bhavanti
na vā are brahmaiaù kāmāya brahma priyaò bhavaty
ätmanastu kāmāya brahma priyaò bhavati
na vā are kāatrasya kāmāya kāatraò priyaò bhavaty
ätmanastu kāmāya kāatraò priyaò bhavati
na vā are lokänäö kāmāya lokäù priyä bhavanty
ätmanastu kāmāya lokäù priyä bhavanti
na vā are devänäö kāmāya deväù priyä bhavanty
ätmanastu kāmāya deväù priyä bhavanti
na vā are vedänäö kāmāya vedäù priyä bhavanty
ätmanastu kāmāya vedäù priyä bhavanti
na vā are bhütänäö kāmāya bhütäni priyäi bhavanty
ätmanastu kāmāya bhütäni priyäi bhavanti
na vā are sarvasya kāmāya sarvaò priyaò bhavaty
ätmanastu kāmāya sarvaò priyaò bhavati
ätmä vā are draáúavyaù àrotavyo mantavyo
nididhyäsitavyo maitreyy ätmani khalvare dýiáue
àrute mate vijñäta idao sarvaò viditaò ॥ ५ ॥

He said : It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV - 5]

- Atmastu Kamaya Sarvam Priyo bavati....
- If beneficiary removed, all transactions redundant, futile.



Gita :

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३.१८ ॥

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

- Means Jnani has disassociated with Ahamkara.
- Renunciation and withdrawal makes all the difference.
- For playing drama of life put Ahamkara coat, Aham Vritti.
- Inside : I have no Sambanda with Aham Vritti.

Verse 17 :

उपलभ्य घटादि निभैव भवे -
 मनसो यदि संस्थिति रेकविधा ।
 पुरुषस्य चित्तिश्च न विक्रियते
 मतिवृत्तिमपेक्ष्य घटादि निभाम् ॥१७॥

(The mental modification that causes) only the manifestation of objects pot etc. would be there, if the state of the mind is of only one kind and if the Self (on the empirical plane) does not assume (the status of the seer) with regard to the mental modification that manifests pot etc. [Verse 17]

a) Jagrat :

I + Mind	World
Subject	Object

- Confusion is there.

b) To know mind go to Svapna – where mind is clearly object.

- In dream every object is a thought.

Mind	Sakshi
- Object	<ul style="list-style-type: none"> - Subject, experiencer - Sentient, conscious observer. - Revealed by I thought only. - I am observer of dream, means Sakshi is observer.

- Suppose Idam Vritti alone takes place.
- Without Aham Vritti, you can never talk about Sakshi as observer of Idam Vritti.

- To talk about Sakshi as observer you need I thought.
- You can never say I am aware of my mind and emotions without Sakshi's I thought.
- No Vyavahara without I thought.
- Sakshi responsible for I thought – Observer in mind.

Verse 18 :

अवगन्त्रवगम्यचिदात्मधियो –
रहमित्यभिमानविहीनतया ।
स्थितयोरभिमानपुरः सरकं
व्यवहारपथं न जनोऽवतरेत् ॥१८॥

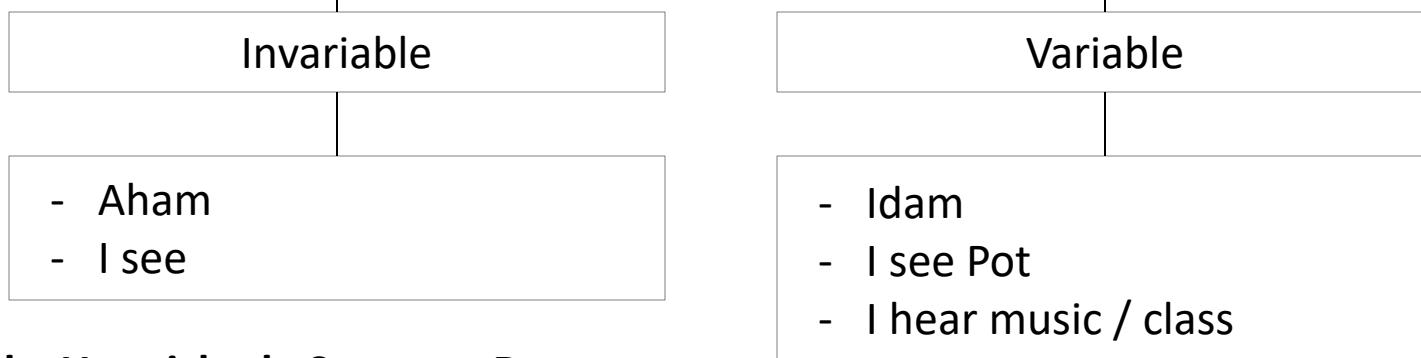
When the Self consciousness and the internal organ, the knower and the known (respectively), remain without referring to one's own Self as I, a person would not enter the course of day to day business (in the form "I know" "I do" etc.) which is connected with the Self-illusion.
[Verse 18]

- Sakshi – Mind Sambandha only with I thought.
- Mind + Idam Vritti both objectified by Sakshi the Observer.

Aham Vritti	Idam Vritti
<ul style="list-style-type: none"> - Abhimana – Required for Sakshi to be present as an observer, Experiencer. - Avagamya. - Revealer 	<ul style="list-style-type: none"> - Required for perception of external world. - Avagantru. - Revealed

- Two fold knowledge takes place in the mind for all transactions.
- I Abhimana caused by Sakshi on the mind.
- Ahamkara is Antahkarana Guna only.

Thoughts



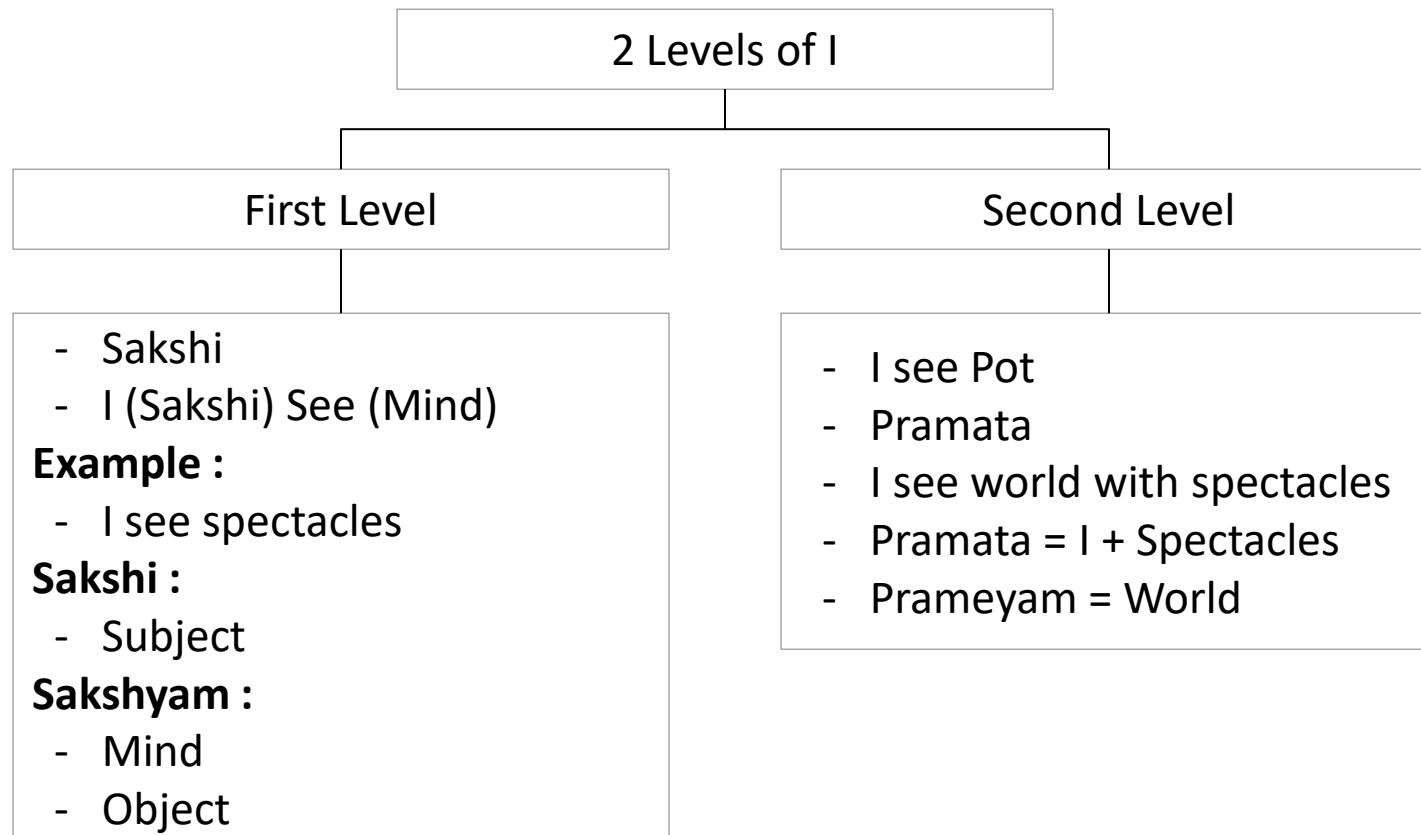
Brihadaranyaka Upanishad : Saptama Bramanam

‘त्रीण्यात्मनेऽकुरुत’ इति मनो वाचं प्राणम्, तान्यात्मने-
ऽकुरुत ; ‘अन्यत्रमना अभूवम्, नादर्शम्,’ ‘अन्यत्रमना
अभूवम्, नाश्रौषम्’ इति, मनसा ह्येव पश्यति, मनसा
शृणोति । कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा
धृतिरधृतिर्धीर्धीर्भिरित्येतत्सर्वं मन एव ; तस्मादपि पृष्ठुत
उपस्पृष्टो मनसा विजानाति ; यः कल्प शब्दो वागेष सा ।
एषा ह्यन्तमायत्ता, एषा हि न ; प्राणोऽपानो व्यान उदानः
समानोऽन इत्येतत्सर्वं प्राण एव ; एतन्मयो वा अयमात्मा,
वाङ्मयो मनोमयः प्राणमयः ॥ ३ ॥

‘त्रीण्यात्मनेऽकुरुत’ iti mano vācaṁ prāṇam, tānyātmane-
‘कुरुत ; ‘anyatramanā abhūvam, nādarśam,’ ‘anyatramanā¹
abhūvam, nāśrauṣam’ iti, manasā hyeva paśyati, manasā
śṛṇoti | kāmaḥ saṃkalpo vicikitsā śraddhāśraddhā²
dhṛitiradhr̄itirhr̄idhīrītyetadsarvam mana eva; tasmādapi pṛṣṭhata
upaspr̄sto manasā vijānāti; yaḥ kaśca śabdo vāgeva sā |
eṣā hyantamāyattā, eṣā hi na; prāṇo'pāno vyāna udānāḥ
samano'na ityetatsarvam prāṇa eva; etanmayo vā ayamātmā,
vāñmayo manomayaḥ prāṇamayaḥ || 3 ||

‘Three he designed for himself’ means: The mind, the organ of speech and the vital force; these he designed for himself. (They say), ‘I was absent-minded, I did not see it,’ ‘I was absent-minded, I did not hear it.’ It is through the mind that one sees and hears. Desire, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence and fear—all these are but the mind. Even if one is touched from behind, one knows it through the mind; therefore (the mind exists). And any kind of sound is but the organ of speech, for it serves to determine a thing. but it cannot itself be revealed. Prāṇa, Apāna, Vyāna, Udāna, Samāna and Ana—all these are but the vital force. This body is identified with these—with the organ of speech, the mind and the vital force. [I – V – 3]

- When mind Joins Sakshi, It is called Pramata.
- Sakshi – When it is aware of mind.



- I thought (Chidabasa), inspired by Sakshi on the mind.
- Sakshi with mind Coat called Pramata is essence of 18th Verse.
- Formulation of Chidabasa – and generation of I thought – Aham Vritti – Ahamkara is simultaneous.

Aim Of Guru :

- Focus on First level.
- Not focus on Pot / World.
- Analyse I see, I hear, without the function of Indriyam = Sakshi.

Verse 19 :

अहमीक्ष इति प्रथमं हि धिया
सुविचिन्त्य ततो विषयाभिमुखम् ।
नयनं प्रहिणोति तथाऽन्यदपि
श्रवणादि वियत्तमुखस्य गुणे ॥१६॥

Certainly, (a person) having at first resolved "I shall see", propels his sense of sight towards the objects (such as pot). Similarly, (he sends forth) other senses as that of hearing etc. towards the distinctive quality of ether (i.e. the sound) etc. [Verse 19]

- Even before, during and after perception, word I - refers to Sakshi only.
- In sleep I am Sakshi, on waking up first I am aware of the mind with no thoughts – Blank screen.
- Next moment I – Sakshi Joins Sakshyam mind and I become Pramata (Putting on mind coat).
- Mind is object, Known.
- Sankalpa is phenomena in the mind and I am aware of Sankalpa.

Gita :

सङ्कल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ ६.२४ ॥

Abandoning, without reserve, all desires born of sankalpa, and completely restraining the whole group of senses by the mind from all sides.... [Chapter 6 – Verse 24]

- Sankalpa is I thought, Refers to Sakshi.

- I thought inspired by Sakshi is required before, during and after any event.
- Let me see, I am seeing, I saw the pot.
- Mind directs the sense organs to relevant sense objects – Sabda, Sparsha, Roop, Rasa, Gandha.

Verse 20 :

अपहाय न कश्चिदहंकरणं
 व्यवहारमुपैति कदाचिदपि ।
 उपपन्नतरा हि मतेस्तु ततो
 व्यवहारपथं प्रति कारणता ॥२०॥

Without the sense of ego, nobody can ever reach (the realm of) day to day goings on (like seeing, hearing, bathing, eating etc.). Consequently, as a matter of course, the causality in case of the mental modification (as I) on the way to the daily run of things is quite appropriate.
 [Verse 20]

Primary topic : Verse 14 + 15

I Thought	Idam Thought
<ul style="list-style-type: none"> - Invariable, Irreplaceable - Continuously present. - Inspired by, caused by Sakshi Chaitanyam. - Proved when we are objectifying the mind in Jagrat and Svapna. - I see <p>↓ ↓</p> <p>Sakshi Mental Process</p>	<ul style="list-style-type: none"> - Variable, replaceable. - May, may not be present. - Idam Vritti dissolved in Sushupti. - I see Pot. - Mind joins Sakshi to become Pramata and see Idam Vritti - World

- No Vyavahara without Sakshi and mind joining together and manifesting as Aham Vritti.

Verse 21 :

चितिशक्तिगुणः किमहंकरणं
 किमु बुद्धिगुणोऽथ भवेदुभयोः ।
 इति चिन्त्यमिदं मनसाऽनलसै -
 रूपपत्तिभिरात्महितं यतिभिः ॥२१॥

Whether the ego is the distinctive mark of (the Atman), of the nature of consciousness, or of the internal organ, or of both, is to be pondered over by the diligent spiritual aspirants by means of reasoning for the sake of their welfare (i.e. liberation). [Verse 21]



Verse 14 – 33 :

- Ahamkara Atma Viveka.
- I thought - Rises in Jagrat, Svapana, dissolves in Sushupti.
- Aham Vritti comes + Goes – why doubt?

a) Aham Vritti is inspired by and refers to Sakshi.

b) Aham Brahma Asmi :

- I refers to Sakshi.

Verse 22 :

उपलभ्यमहंकरणं न भवे -
त्युरुषस्य गुणो यदि तर्हि भवेत् ।
गुणिरूपमथोऽवयवं गुणिनो
न विहाय गुणः पृथगस्ति यतः ॥२२॥

If the ego were the special quality of the Self, it would not have been manifested by the latter. Because the property of an entity cannot exist separately from a part which constitutes that very entity. [Verse 22]

- Aham thought can't be the property of Atma, Atma is Nirguna.
- Let us assume it is property of Atma.

Law :

- a) Substance can't objectify its own property.
 - All known attributes belong to known objects, not to knower
- b) Knower can't objectify himself or his properties.
- c) To objectify property of substance, Substance must be objectified.

Example :

- To know colour of clip, I should see the clip.

- d) Substance and attribute inseparable.

Laws

- Substance and attributes are inseparable, can't be Separated.
- Can't send Buddhi alone to class and Be Keep body weight height complexion at home.

- To know attribute , Substance must be known.

- Tip of finger can't touch itself.
- Left hand can't clean itself.

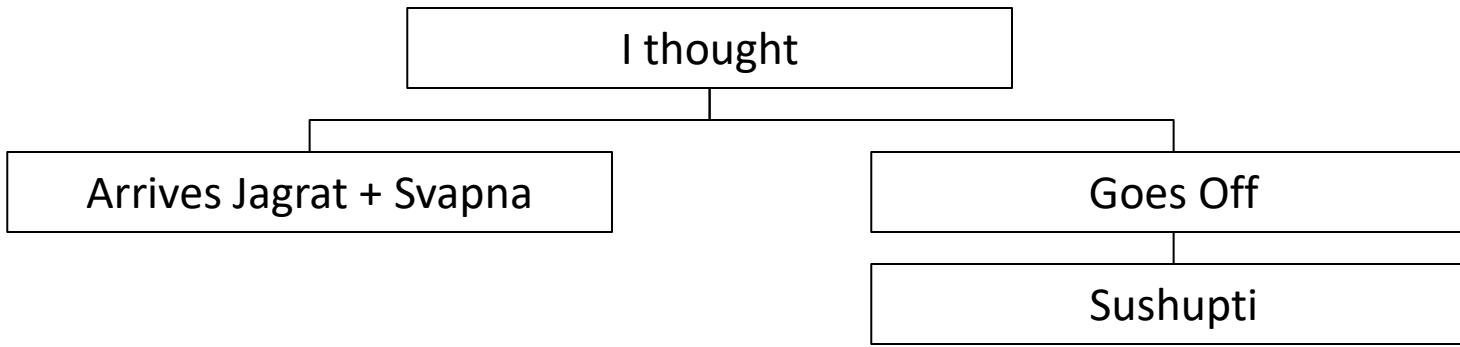
- Objectifier subject and objectified substance or attributes, must be different, can't be same.
- Seer and Eyes different.
- Eyes can't see itself.
- Phone can't ring its own number.

Atma :

- Seer.
- Chaitanyam.

Anatma Prapancha :

- Mind + attributes (ahamkara).
- Seen, matter, Jadam.
- Different than Atma.
- I thought experienced by mind belongs to Mind, not Atma.
- If Ahamkara were atmas property, it can't be objectified, experienced by us at all.



- Experiencable, hence can't belong to me Atma.
- If I thought had belong to Atma, it would not have been able to Separate from Atma.
- Ahamkara would not have existed separately to be experienced.

Law 2 :

- Property of substance and part of substance can never exist away from substance.
- Therefore Ahamkara belongs to mind.
- Substance can't see its own property.

Verse 23 :

न गुणो गुणिनि स्थितवान् गुणिना
 विषयीक्रियते न च तस्य गुणैः ।
 न हि देशकृता न च वस्तुकृता
 गुणिनोऽस्ति गुणस्य भिदा तु यतः ॥२३॥

A notable quality that is remnant in an object cannot be cognised by that object or by the qualities thereof. Because surely there is no difference between an object and its quality either in respect of place or in the matter of essence. [Verse 23]

- Ahamkara property can't be objectified by itself. Because there is no distance between substance mind and its property – Attribute – Guna.
- Objectification requires distance.

Revision : Procedure of Text



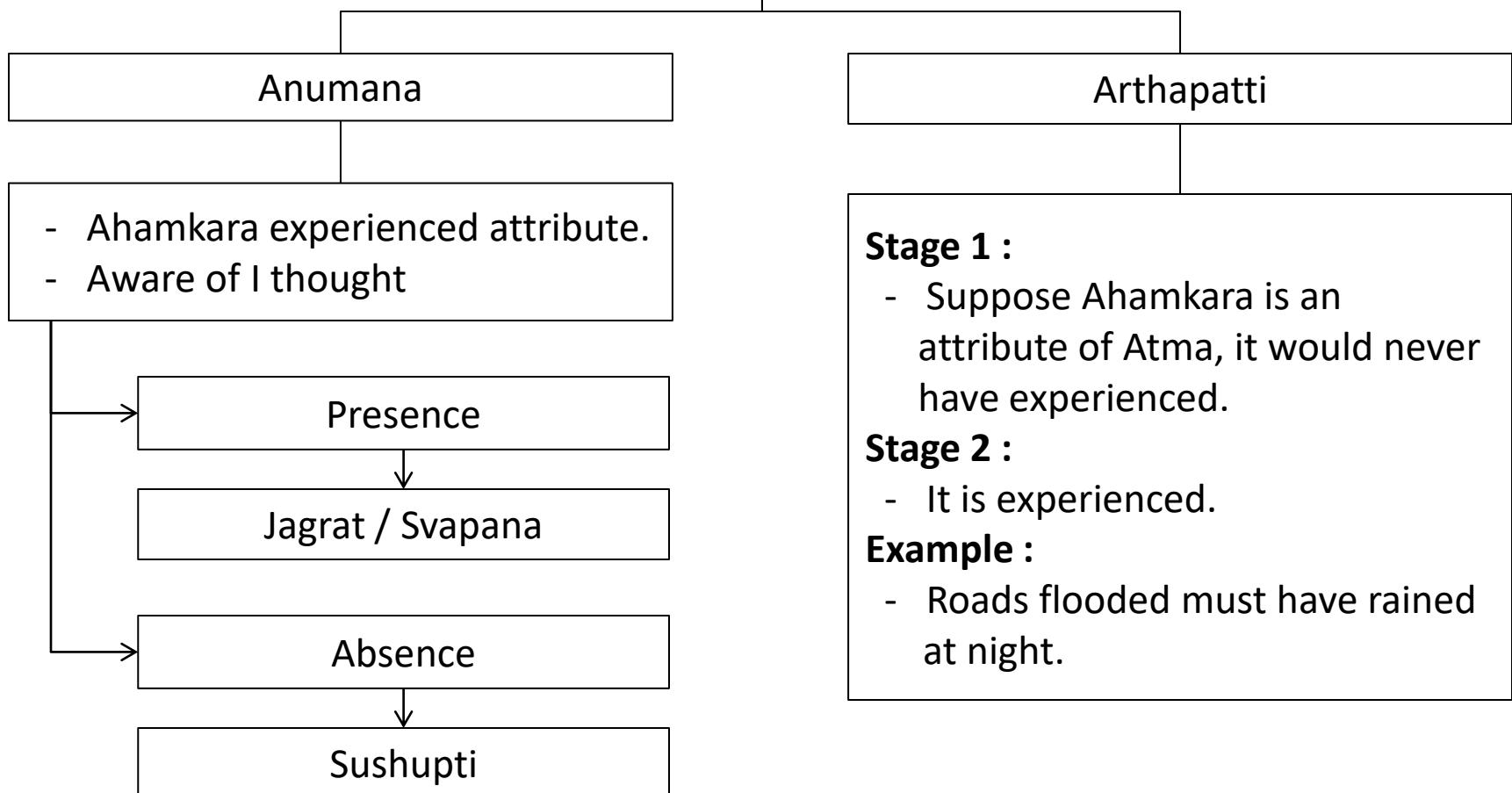
- Only when separated from Anatma.
- When Atma + Anatma are joined together – Aikyam not possible.
- By Baga Tyaga Lakshana separate Jiva from Anatma.
- Separated Jiva to be equated with Brahman.

Verse 7 – 13	Verse 14 – 33
Atma – Antahkarana Viveka	Atma - Ahankara Viveka

First :

- Totaka establishes necessity of Ahamkara – I thought for all transactions.
- In Sushupti no I thought no transactions.

2 Arguments to establish Ahamkara belongs to mind



- Experienced Gunas – Ahamkara belongs to objects – Mind not experiencer Subject Atma.
- We give this Argument, Totaka does not give.
- Experienced Ahamkara belongs to experienced mind.

Question :

- Why can't Ahamkara experience its own attribute of Ahamkara?

Answer :

Example :

- Eyes can't see itself.

How to say this logically 3 laws :

- a) Substance can never objectify itself. No distance between substance, and property.
- b) Attributes never away from substance.
- c) One attribute of substance can't objectify another attribute of same substance.
Second attributes also in some locus.

Example :

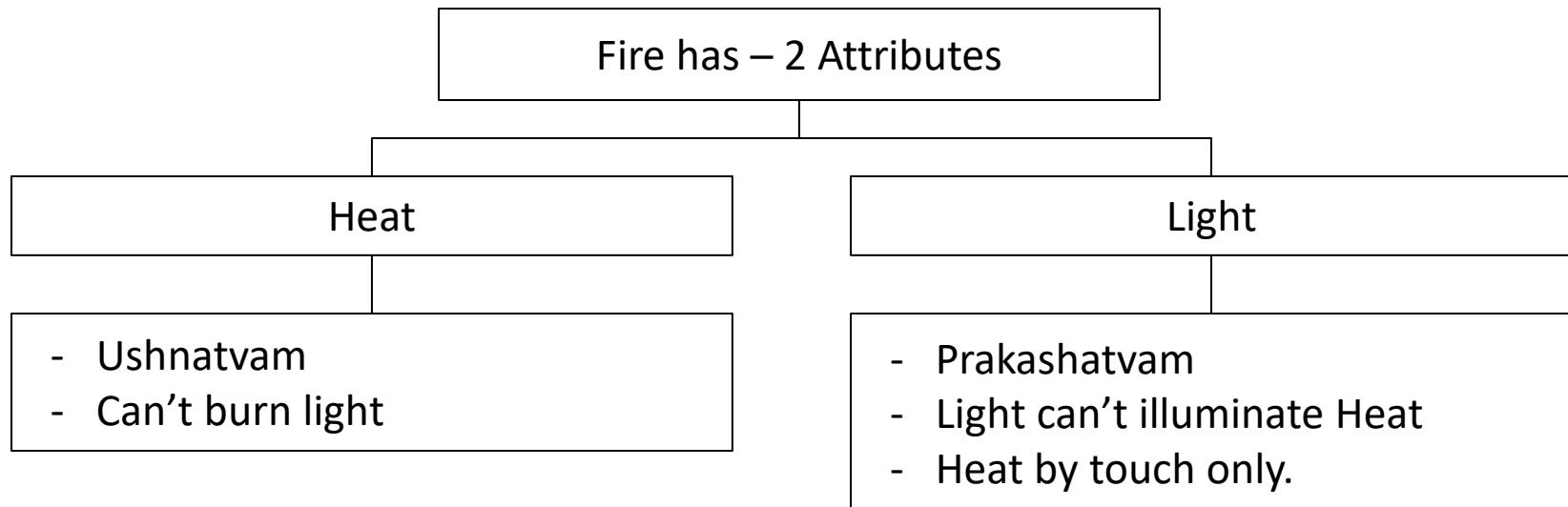
- My eye can objectify colour of your Eye Ball not my own eye.

Verse 24 :

न परस्परमग्निगुणोऽग्निगतो
विषयत्वमुपैति कदाचिदपि ।
नहि वह्निरपि स्वगुणं स्वगतं
विषयीकुरुते स्वगुणेन भुवि ॥२४॥

One quality of fire (say hotness), residing in the fire, can never get to the state of being an object (of another quality of fire, say brightness) and vice versa. Nor, in this world, can the fire cognise its own quality seated in it through (another) quality of its own. [Verse 24]

Example :



- Light and heat – 2 Attributes of fire can't have mutual interaction of subject – Object.

3 Laws :

- Substance does not objectify substance both inert.
- Substance does not objectify its attribute.
- One attribute of substance does not objectify another attribute of same substance.

Atma – Ahamkara - Conclusion :

a) Arthapati :

- If Ahamkara were attribute of Atma, it would have never been known, objectified by us.

b) Anumanam :

- Ahamkara – is attribute, property Guna of mind not Atma, I thought Ahamkara experiencable in Jagrat and Svapna – Not in Sushupti.
- Same topic based on Anumana in Naishkarama Siddhi - Chapter 2 – Verse 22 – 43.
- Atma free from Ahamkara Guna, Nirguna established verse 14 – 24.

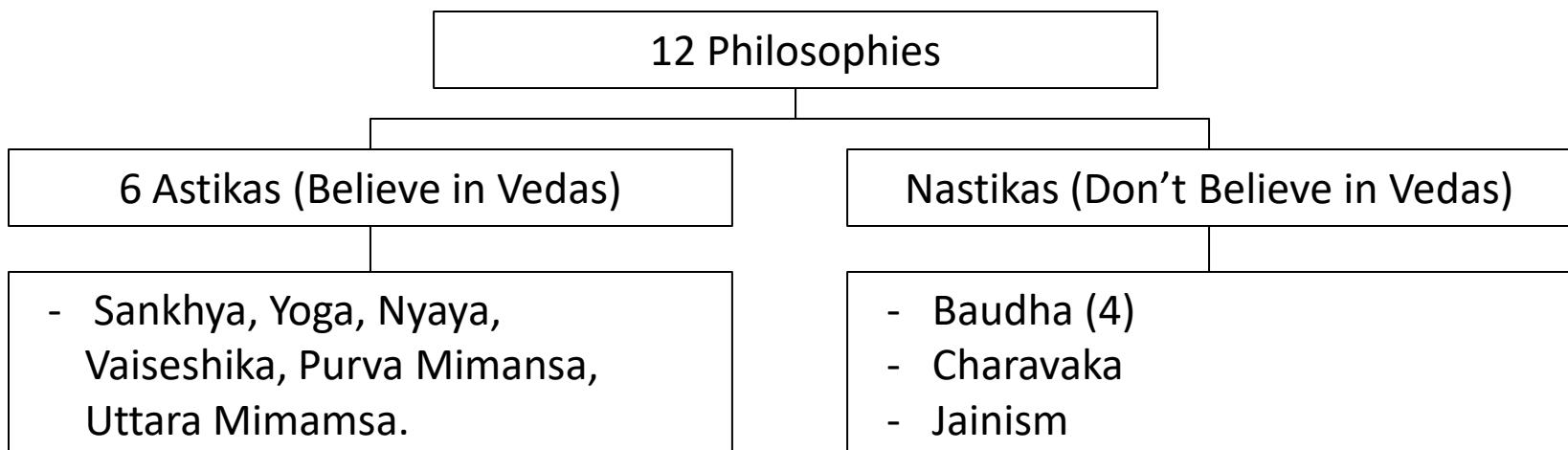
Verse 25 :

कणभुग्यमचीकलृपदात्मगुणं
गुणपूर्गमनित्यमनात्मगुणम् ।
अनयैव दिशा स निराक्रियतां
नहि नित्यमनित्यगुणेन गुणि ॥२५॥

In the same manner, the multitude of qualities (such as cognition, pleasure, pain etc.) which kanada inferred to be the distinguishing qualities of the Self (though in fact they are) the momentary belongings of the non-self (i.e. the internal organ), may be refuted, for assuredly, what is eternal will not become the possessor of non-eternal features. [Verse 25]

Verse 25 – 32 : Diversion topic

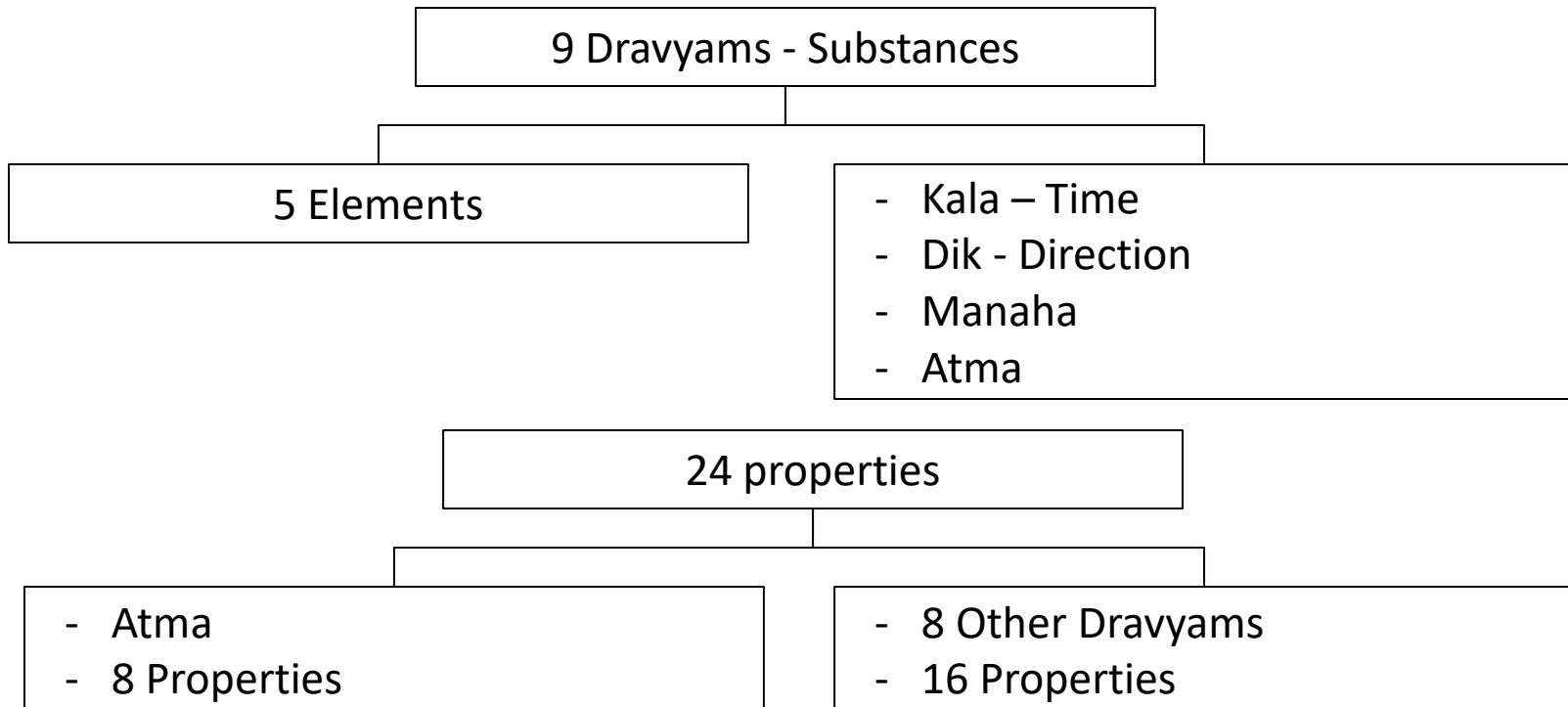
- Vaisesika Mata Khandanan (Refutation).



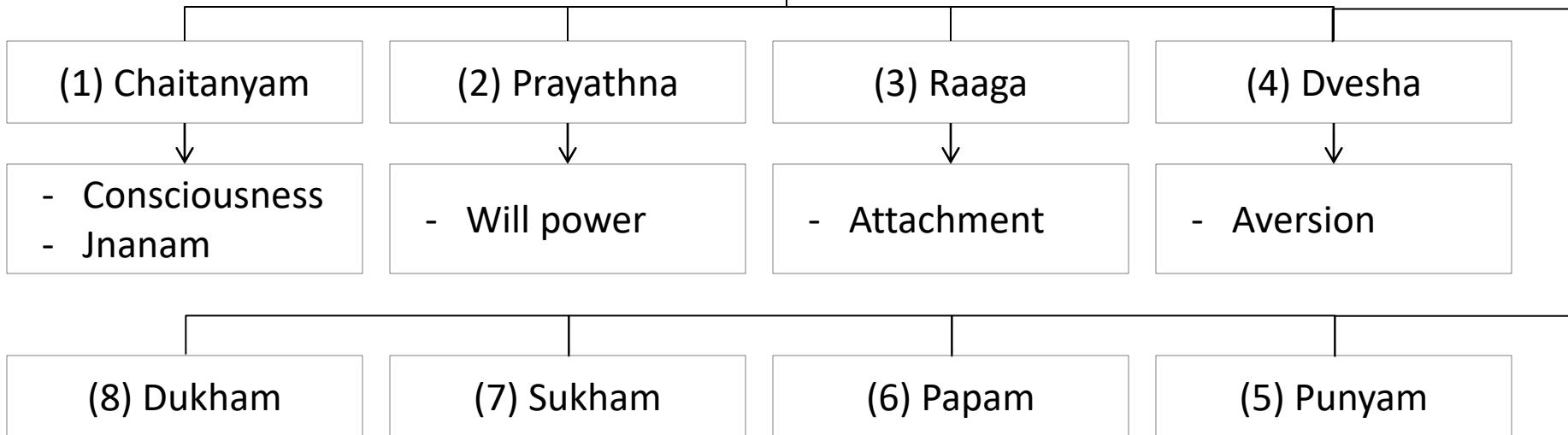
- All others believe in Saguna Ishvara only.
- Jivatma = Paramatma = Atma = Sagunam – Vedanta alone says Atma is Nirgunam.
- Have you ever experienced Nirguna Vastu? Atma only is Sagunam.
- Veiseshika – By Kanaada Muni Rationalist, Logician.

Philosophy :

- Atma – Inert, Infinite number, Nityam, All pervading, has 8 Gunas.
- Gunas rise and resolve in Atma.
- Atma not Nirgunam.
- 8 Anitya Gunas generated by Atma.
- 9 Dravyams in Veiseshika.



8 Unique properties of Atma



- Totaka uses same method of Anumana and Arthapatti to refute Veiseshika.

Arguments :

a) Kanaada Rishi declares in Vaseshika Sutras that 8 attributes are Anityam.

b) Gita :

अविभक्तं च भूतेषु विभक्तमिव च स्थितम्।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च॥१३.१७॥

And undivided, yet He exists as if divided in beings ; that is to be known as the Supporter of Beings; he devours and He generates. [Chapter 13 – Verse 17]

- Rejects Veiseshikam Matam (Antama Gunas).

c) Brihadaranyaka Upanishad :

‘त्रीण्यात्मनेऽकुरुत’ इति मनो वाचं प्राणम्, तान्यात्मने-
ऽकुरुत ; ‘अन्यत्रमना अभूवम्, नादर्शम्,’ ‘अन्यत्रमना
अभूवम्, नाश्रौषम्’ इति, मनसा ह्येव पश्यति, मनसा
शृणोति । कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा
धृतिरधृतिर्धीर्भीर्त्येतत्सर्वं मन एव ; तस्मादपि पृष्ठत
उपस्पृष्टो मनसा विजानाति; यः कश्च शब्दो वागेष सा ।
एषा ह्यन्तमायत्ता, एषा हि न, प्राणोऽपानो व्यान उदानः
समानोऽन इत्येतत्सर्वं प्राण एव ; पतन्मयो वा अयमात्मा,
वाङ्मयो मनोमयः प्राणमयः ॥ ३ ॥

‘त्रियात्मने’कुरुता’ इति mano वाचम् प्राणम्, तान्यात्मने-
‘कुरुता; ‘अन्यत्रमना अभूवम्, नादर्शम्,’ ‘अन्यत्रमना
अभूवम्, नाश्रौषम्’ इति, manasā ह्येव पाश्यति, manasā
श्रृणोति । कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा
धृतिरधृतिर्धीर्भीर्त्येतत्सर्वं mana एव; तस्मादपि प्रश्नात
उपस्पृष्टो manasā विजानाति; यह कांसा शब्दो वागेवा सा ।
ऐहा hyantamāyattā, ऐहा hi न; प्राणोऽपानो व्यान उदानः
समानोऽन इत्येतत्सर्वं प्राण एव; एतन्मयो वा अयमात्मा,
वान्मयो manomayaḥ प्राणमयाः ॥ ३ ॥

‘Three he designed for himself’ means: The mind, the organ of speech and the vital force; these he designed for himself. (They say), ‘I was absent-minded, I did not see it,’ ‘I was absent-minded, I did not hear it.’ It is through the mind that one sees and hears. Desire, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence and fear—all these are but the mind. Even if one is touched from behind, one knows it through the mind; therefore (the mind exists). And any kind of sound is but the organ of speech, for it serves to determine a thing. but it cannot itself be revealed. Prāṇa, Apāna, Vyāna, Udāna, Samāna and Ana—all these are but the vital force. This body is identified with these—with the organ of speech, the mind and the vital force. [I – V – 3]

- All attributes of mind, not Atma Guna.
- If they were Atma Gunas, we would not have experienced Raaga, Dvesha, Sankalpa..
- Temporary attributes belong to Temporary substance, Dravyam.
- Permanent substance can't be associated with temporary attributes, Illogical.

d) Naishkarmaya Siddhi :— Sureshvara Acharya Chapter 2 - Verse 33-35

आत्मधर्मत्व-अभ्युपगमेऽपरिहार्यदोष-प्रसक्तिश्च ।

यद्यात्मधर्मोऽहङ्कारो नित्यत्वं तस्य बोधवत् ।
नित्यत्वे मोक्ष-शास्त्राणां वैयर्थ्यं प्राप्नुयाद् ध्वम् ॥ ३३ ॥

स्यात् परिहारः स्वाभाविकधर्मत्व-अभ्युपगमेऽपि आग्रादि-फलवदिति चेत्
तन्न ।

आग्रादेः परिणामित्वात् गुणहानिर्गुणान्तरैः ।
अविकारि तु तद्-ब्रह्म "न हि द्रष्टुः" इतिश्रुतेः ॥ ३४ ॥

अहङ्कारस्य च आगमापायित्वात्, तद्धर्मिणश्च अनित्यत्वं प्राप्नोति ।

आगमापायि-निष्ठत्वाद्-अनित्यत्वं इयाद्-दृशिः ।

उपयन्नपयन् धर्मो विकरोति हि धर्मिणम् ॥ ३५ ॥

Also, if the "I" is admitted as a quality of the Self, unavoidable defects will arise.

If the "I" is a quality of the Self, then it will be eternal like consciousness. And if it is eternal, scriptural texts which speak of liberation will certainly become futile.

[Chapter 2 – Verse 33]

If it be said that there is a solution to the difficulty even if it is admitted to be a natural quality [of the Self], as in the case of fruits such as mango, it is not so.

since objects such as the mango are subject to modification, one quality is replaced by other qualities. But Brahman is immutable, for the Sruti says, "The vision of the seer is never lost. [Chapter 2 – Verse 34]

Since the "I" comes and goes away, the substance in which it inheres will also be impermanent.

Consciousness will become impermanent if it is the locus of that ["I"] which comes and goes away. A quality, which appears and disappears, changes, indeed, its substratum. [Chapter 2 – Verse 35]

- Vikaroti Hi Dharmihiyam.
- Temporary attributes will change substance.

Example : Mango – Colour

- Raw – Green
- Later – Yellow, Orange, Red.

- If Atma had changing attributes, It will undergo Vikara. (Asti Jayate, Vardate, Viparinamate, Apakshiyate, Vinashyate).

e) Upadesha Sahashri : Chapter 16 - Verse 51 – 57

न प्रकाशयं यथोषणत्वं ज्ञानेनैवं सुखादयः ।
एकनीडत्वतोऽप्राण्याः स्युः कणादादिवर्तमनाम् ॥ ५१ ॥

Pleasure etc. cannot, as held by the followers of Kanada, be the objects of knowledge ; for they are the properties of the same substance,³ just as heat, (a property of fire) cannot be revealed by light.' [II – XVI – 51]

युगपत्समवेतत्वं सुखविज्ञानयोरपि ।
मनोयोगैकहेतुत्वादप्राण्यत्वं सुखस्य च ॥ ५२ ॥

Pleasure and knowledge cannot come together as each of them is (separately) caused by the contact of the mind (with the self). Therefore pleasure cannot be the object (of knowledge). [II – XVI – 52]

तथान्येषां च भिन्नत्वाद्युगपञ्जन्म नेष्यते ।
गुणानां समवेतत्वं ज्ञानं चेत्र विशेषणात् ॥ ५३ ॥

As other qualities also are different from one another (like knowledge and pleasure) they cannot be produced at the same time. If it be contended that the knowledge of the qualities is nothing but their coming in contact with one and the same self, we say ' No ' ; for they are qualified 1 by knowledge. [II – XVI – 53]

ज्ञानेनैव विशेषत्वाऽज्ञानाप्यत्वं स्मृतेस्तथा ।
सुखं ज्ञातं मयेत्येवं तवाज्ञानात्मकत्वतः ॥ ५४ ॥

Pleasure etc. are surely objects of knowledge because they are qualified by it and also on account of the memory, 'pleasure was *known by me.*' (Moreover, they cannot be known by being connected with the self only and not with knowledge.) For the self is non-conscious 1 as it is different from knowledge according to you. [II – XVI – 54]

सुखादेनात्मधर्मत्वमात्मनस्तेऽविकारतः ।
मेदादन्यस्य कस्मान्न मनसो वाऽविशेषतः ॥ ५५ ॥

Pleasure etc. cannot be the qualities of the soul as it is changeless ³ according to you. Moreover, why should pleasure etc. of one soul not be there in other souls and also in the mind as difference is common? [II – XVI – 55]

Upadesha Sahashri :

स्यान्मालाऽपरिहार्या तु ज्ञानं चेऽज्ञेयतां ब्रजेत् ।
युगपद्मापि चोत्पत्तिरभ्युपेतात् इष्यते ॥ ५६ ॥

If knowledge be the object of a second 1 knowledge a *regressus ad infinitum* is inevitable. If, however, a simultaneous production (of the two knowledges from one single contact of the mind with the self) be admitted you must accept (the simultaneous production of colour, taste, smell, etc. from the same contact). [II – XVI – 56]

अनवस्थान्तरत्वाच्च बन्धो नात्मनि वियते ।
नाशुद्धिश्चाप्यसङ्गत्वादसङ्गो हीति च श्रुतेः ॥ ५७ ॥

There is no bondage in the Self as there is no change of condition in It. There is no impurity in the Self in such as It is 'unattached' as the *Sruti* says. [II – XVI – 57]

Verse 26 :

वियतः प्रभवं प्रवदन्ति यतः
श्रुतयो बहुशः खमनित्यमतः ।
उपमानमनित्यगुणं वियतो
नहि नित्यमिहास्ति कणादकृते ॥ २६ ॥

The Vedas time and again declare the Creation of the ether, hence the ether is impermanent. Now according to the doctrine of Kanada, there is no (substance) other than the ether that is eternal and having the non-eternal qualities which would be analogous with (the everlasting Self possessing the transitory peculiarities as cognition, happiness etc.) [Verse 26]

Veiseshika :

- Permanent substance can have Anitya Gunas.

	Guna
Akasha (1)	Shabda
Vayu (2)	Sparsha
Agni (3)	Rupa
Jalam (4)	Rasa
Prithvi (5)	Gandha

- Akasha – Eternal, no birth, has no parts.

Totaka :

Brahma Sutra : Viyad Adhikaranam

न वियदश्रुतेः ।

Na viyadasruteh ।

(The Purvapakshin, i.e., the objector says that) ether (Akasa) (does) not (originate), as Sruti does not say so. [II – III – 1]

अस्ति तु ।

Asti tu ।

But there is (a Sruti text which states that Akasa is created). [II – III – 2]

गौण्यसम्भवात् ।

Gaunyasambhavat ।

(The Sruti text concerning the origination of Akasa) has a secondary sense, on account of the impossibility (of the origination of the Akasa). [II – III – 3]

शब्दाच्च ।

Sabdaccha ।

Also from the Sruti texts (we find that Akasa is eternal). [II – III – 4]

स्याच्चैकस्य ब्रह्मशब्दवत् ।

Syacchaikasya Brahmasabdavat ।

It is possible that the one word ('sprang'—Sambhutah) may be used in a secondary and primary sense like the word Brahman. [II – III – 5]

प्रतिज्ञाऽहानिरव्यतिरेकाच्छब्देभ्यः । Pratijna'haniravyatirekacchabdebhyah ।

The non-abandonment of the proposition (viz., by the knowledge of one everything else becomes known, can result only) from the non-difference (of the entire world from Brahman) according to the words of the Veda or the Sruti texts (which declare the non-difference of the cause and its effects). [II – III – 6]

तन्निष्ठस्य मोक्षोपदेशात् ।

Tannishthasya mokshopadesat ।

(The Pradhana cannot be designated by the term Self) because Salvation is declared to one who is devoted to that Sat. [II – III – 7]

Taittriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम । अन्नात्पुरुषः ॥ २ ॥

tasmadva etasmadatmana akasah sambhutah ।
akasadvayuh, vayoragnih, agnerapah ।
adbhyah prthivi, prathivya osadhayah ।
osadhibhyo'nnam, annatpurusah ॥ 2 ॥

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – I – 2]

Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca I
kham vayur-jyotir-apah prthivi visvasya dharini II 3 II

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

- Akasha – Anityam.
- Veiseshika Example - Incorrect

Verse 27 :

मनसा पुरुषः पुरुषेण मनो
नभसा मुसलं मुसलेन नभः ।
नहि योगवियोगमुपैति कुतोऽ-
वयवित्वनिराकरणादमुतः ॥२७॥

The Self cannot attain conjunction or disjunction with the internal organ and vice versa. Nor can the ether get to mutual conjunction or disjunction with the pestle. Because the state of having parts is denied for these both (i.e. the Self and the ether). [Verse 27]

Veishesika – Deeper Argument :

Jagrat + Svapna	Sushupti
<ul style="list-style-type: none">- Consciousness and 7 attributes generated in Atma. <p>Example :</p> <ul style="list-style-type: none">- Beetle leaf, White (Lime) + Green (Leaf) = Red by combination.	<ul style="list-style-type: none">- Atma- Inert

- Mind responsible for generation of Consciousness.
- In all 3 Avasthas , mind is inert but when it joins Atma, consciousness becomes attribute of Atma.

Example :

- Electricity generation through solar cells.

Atma	Mind
<ul style="list-style-type: none"> - Eternal - Inert - All Pervading like Space - Partless 	<ul style="list-style-type: none"> - Eternal - Inert - Atomic - Partless - Indivisible

- How combination possible?
- Nitya Atma can't have Anitya attributes.
- Then Atma will be subject to change because of arrival and departure of attributes.
- Both Jadam, No experience possible.
- Attribute can't exist without substance.
- No height, weight, length, color without substance.
- Combination always with parts of 2 Substances, if one partless no Samyoga.
- Akasha has no parts, can't shake hands with space.

2 Substances

Both w/o parts

One w/o part

Both with Parts

- No Combination
- Atma and Mind both without parts, no combination possible.

- No Combination

- Combination possible

- Atma can't become Chetanam by association with mind.

Advaitin	Veiseshika
<ul style="list-style-type: none"> - Consciousness is nature, eternally conscious. - Atma is partless like Akasha, No Viyoga – Yoga possible. 	<ul style="list-style-type: none"> - Consciousness is property.

Verse 28 :

इह रज्जुघटादि हि सावयवं
 समुपैति युजामितरेतरतः ।
 इति दृष्टमतोऽन्यददृष्टमपि
 स्वयमूह्यमिदं त्वपरित्यजता ॥२८॥

Indeed, in this world, it is seen that (the objects like) rope, pot etc. which are possessed of parts can acquire conjunction with one another. Hence, without overlooking this (seen phenomenon), one has to reason even in the case of the unseen entities (that conjunction is possible only between those things that have parts). [Verse 28]

2 Laws

- Whenever substance without parts it can't combine with any other substance.

Example :

- Akasha and vessel.
- Can't cut space and bring to house.
- Totakas objection.

- Whenever substance has parts, it can combine with another substance with parts.

Example :

- Rope and Jar used to take water from well.
- Dress and body.
- Totakas example.

Verse 29 :

नहि सावयवं विगतावयवै -
 विगतावयवं न च सावयवैः ।
 उपयाति युजामिति दृष्टमिदं
 यत एवमतः स्थितमुक्तमदः ॥२६॥

It is observed that an object possessing parts cannot have conjunction with partless entities and a partless thing cannot occupy conjunction with the objects owning parts. Therefore, the (previously) stated (view that conjunction or disjunction is not possible either between the Self and the internal organ or between the ether and the pestle) is settled. [Verse 29]

Vedanta Language of Logic

Give proposition

- Pratigya
- Mountain is fire

Give Logic

- Yukti
- Where smoke is, fire is.

Repeat Pratigya as Conclusion - Nigamanam

- Repeat Pratigya.
- Therefore mountain has fire.

Tarquika Language of Logic

Paksha

Sadhyा

Hetu

Drishtanta

Nigamanam

- Mountain Has

- Fire

- See smoke from Distance.

Example :

- Like smoke in kitchen.

Conclusion :

- Therefore Mountain has fire

Totaka : Anumana Pramanam

- Because of 2 laws and 2 examples this pancha Avayava Vakyam method not valid.

Sruti Pramanam :

Svetasvatro Upanishad :

एको देवः सर्वभूतेषु गृहः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवले निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabutantaratma ।
karmadhyaksah sarvabutadhisah saksi ceta kevalo nirgunas ca ॥ 11 ॥

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

Verse 30 :

नहि कल्पितभागसमागमनं
विगतावयवस्य घटेत कुतः ।
वितथत्वमतिः सुदृढा तु यतः
परिकल्पितवस्तुषु इत्यमुतः ॥ ३० ॥

Indeed, what is essentially partless can never have imaginary parts. Because (our) impression of falsity in the case of imaginary things is very strong (i.e. it is quite well known that the imaginary things are totally false). [Verse 30]

Veiseshika :

- Assume Imaginary parts, Compatibility.

Space within hall	Outside
<ul style="list-style-type: none">- Kosha Akasha.- Part of all pervading Akasha.- Like Mind.	<ul style="list-style-type: none">- Mahakash.- Like Atma.

- Imagine Atma and mind have parts and combine to produce consciousness and 7 other attributes.

Totaka :

- Oh Fool! If parts imaginary, Combination imaginary, rise of 8 Gunas imaginary, Mithya which is what we say.
- Atma really Nirgunam, Samsara is imaginary, Sagunatvam is Mithya.
- Imaginary Samsara goes by knowledge - I am Nirgunam Atma only.

Example :

- Tying imaginary horn with rope.

Conclusion :

- No Atma – Manas Sambanda possible.
- 8 Gunas can't come.

Verse 31 :

इह वेदशिरःसु तदर्थविदः
प्रवदन्ति समस्तजगत्प्रकृतिम् ।
परमात्मपदं दृशिमात्रवपु -
श्वृवमेकमतोऽन्यदनित्यमिति ॥३१॥

Here in the Upanisads, those who know the import thereof declare the abode of the Supreme Self, which is the origin of the whole world, to be of the nature of pure consciousness, eternal and one (i.e. non-dual); what appears other than This (i.e. the Supreme Self) is non-eternal. [Verse 31]

Veiseshika :

- Anitya Gunas are in Nitya Atma.
- **Example :** Shabha in Akasha.

Totaka :

- Anitya Shabda belongs to Anitya Akasha.

Brahma Sutra :

न वियदश्रुतेः ।

Na viyadasruteh ।

(The Purvapakshin, i.e., the objector says that) ether (Akasa) (does) not (originate), as Sruti does not say so. [II – III – 1]

अस्ति तु ।

Asti tu ।

But there is (a Sruti text which states that Akasa is created). [II – III – 2]

गौण्यसम्भवात् ।

Gaunyasambhavat ।

(The Sruti text concerning the origination of Akasa) has a secondary sense, on account of the impossibility (of the origination of the Akasa). [II – III – 3]

शब्दाच्च ।

Sabdaccha ।

Also from the Sruti texts (we find that Akasa is eternal). [II – III – 4]

स्याच्चैकस्य ब्रह्मशब्दवत् ।

Syacchaikasya Brahmasabdavat ।

It is possible that the one word ('sprang'—Sambhutah) may be used in a secondary and primary sense like the word Brahman. [II – III – 5]

प्रतिज्ञाऽहानिरव्यतिरेकाच्छब्देभ्यः । Pratijna'haniravyatirekacchabdebhyah ।

The non-abandonment of the proposition (viz., by the knowledge of one everything else becomes known, can result only) from the non-difference (of the entire world from Brahman) according to the words of the Veda or the Sruti texts (which declare the non-difference of the cause and its effects). [II – III – 6]

तन्निष्ठस्य मोक्षोपदेशात् । Tannishthasya mokshopadesat ।

(The Pradhana cannot be designated by the term Self) because Salvation is declared to one who is devoted to that Sat. [II – III – 7]

- Proves Akasha is non eternal.

Conclusion :

- Pure unadulterated Consciousness I am, Ekam, Non Dual.
- This non dual Brahman is cause of entire universe, including Akasha.

Karanam Brahman	Akasha – Universe Karyam
<ul style="list-style-type: none">- Ekam- Nityam- Single cause of entire Universe	<ul style="list-style-type: none">- Plural- Anityam- 8 Gunas- Has manufacturing and expiry date.

- Vaisesika can't say Atma is Nitya Vastu with 8 Gunas – Have no example.

Verse 32 :

अत एव न किञ्चिदुदाहरणं
श्रुतमस्ति परस्य विनाशिगुणम् ।
यत एवमतः स्थितमुक्तमदो
नहि नित्यमनित्यगुणेन गुणि ॥३२ ॥

For the opponent (i.e. Vaisesika), therefore, there is no illustration involving an eternal substance with perishable qualities. Thus, the (earlier) expounded theory that an eternal entity can never become the possessor of the non-external features remains confirmed. [Verse 32]

Nigamanam – Totakas :

- My conclusion is firm, corroborated, substantiated.
- Any eternal entity can't become Sagunam with non eternal attribute.

Verse 25	Verse 26 - 31	Verse 32
<ul style="list-style-type: none"> - Pratingya - Proposition 	<ul style="list-style-type: none"> - Udaharan - Example 	<ul style="list-style-type: none"> - Nigamanam

- Atma – Sakshi - Eternal entity can't have non eternal Ahamkara mind, as attribute.
- Ahamkara attribute belongs to mind, Mithya mind has Mithya Samsara.
- I am Nitya Atma which is ever liberated.
- Brahma Satyam, Jagan Mithya Jivo Braheiva Na Para.
- Mind with powerful emotions of worry, fear, anxiety, anger, depression is Mithya (Negatively Powerful).
- Same mind realises Aham Brahma Asmi (Positively Powerful).

Verse 5-13 :

- Mind separated from Atma.
- Antahkarana Viveka.

Verse 14 – 33 :

- Aham Vritti Viveka.

Verse 25 – 32 :

- Negation of Nyaya Veiseshika who claims Atma has 8 Gunas - Raaga, Dvesha, Sukham, Dukham, Chaitanyam, Drithi, Papam, Punyam.
- Totaka concludes Atma is Nirgunaha – Atma does not have any attribute.

Verse 33 :

उपलभ्यमहंकरणं भवितुं
क्षमते दृशिरूपगुणो न यतः ।
विषयाकृतिरज्जितधीगुणवत्
विषयत्वमहंकरणस्य ततः ॥३३॥

The ego (or the mental state as I) is fit to become an object of cognition since it is not the quality of (the Self) of the nature of pure consciousness. hence like the mental state that is connected with the form of objects (as pot etc), the ego (too) is an object (of Self consciousness). [Verse 33]

- Conclusion of Tvam Pada Vichara, Atma – Anatma Viveka, Ahamkara – Antahkarana Viveka.
- Aham Vritti can never become Atma Gunaha.
- Ahamkara can never become attribute of Atma.
- Chaitanyam Eka Svarupam.

Ahamkara

Drishyatvam

Bautikatvam

Sagunam

Savikaram

Agama Pahita

- Experienced

- Thought
- Material

- Has Sattva /
Rajas / Tamas

- Happy
- Unhappy

- Jagrat /
Svapana

Brihadaranyaka Upanishad : Svayam Jyoti Bramanam

- Ahamkara resolved in Sushupti.
- Ahamkara nothing to do with real eternal Atma – Me.
- “I thought”, object like thoughts of Vishaya of the world.
- At time of Maha Vakyam listening Remove :

- Physical body
- Sense Organs
- Mind
- Individuality

Handover to Vishvaroopa Ishvara

- Remain as Sakshi Nirguna Chaitanyam.
- Bride Ready, Tvam Pada Lakshyartha.
- Bride Groom – Tat Pada Lakshayartha.

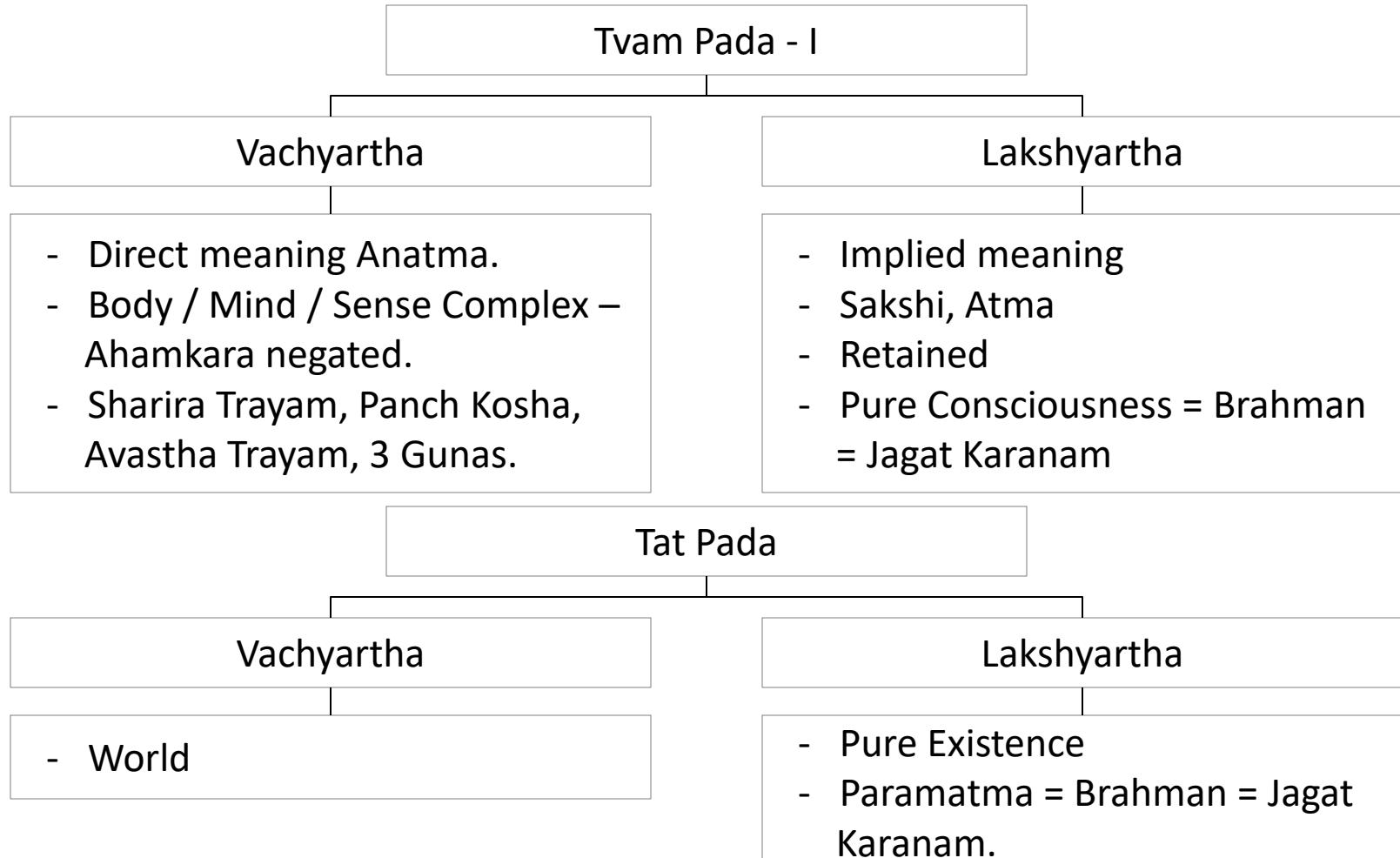
Verse 34 :

विषयप्रकृतिं प्रतिपन्नवतीं
 मतिवृत्तिमहंकरणं च मतेः ।
 उभयं परिपश्यति योऽविकृतः
 परमात्मसदुक्तिरसौ पुरुषः ॥३४॥

The Inner Self, which, being immutable, perceives both i.e. the mental modification that obtains the figure of objects (as pot) and the state of the mind as I i.e. the ego, is (itself) called the Supreme Self and the Existence. [Verse 34]

Verse 34 – 39 : Aikyam

- Verse 34 – Sutra Vakyam.



Aikyam

Jiva Lakshyartha

- Chaitanyam = Pure Existence.
- As long as I look upon myself as Consciousness alone, I will be localised, Finite entity.
- I can experience Consciousness only within this physical body.
- Body has limitation, transferred to Chaitanayam.

Paramatma Lakshyartha

- Sat Pure Existence = Brahman = Jagat Karanam.
- Consciousness has to be equated to Sat – Pure Existence, Paramatma.
- Existence is experienced every where even in the farthest planet.

Dakshinamurthy Stotram :

- Yasyaiva [Verse 3]
- All pervading isness is called Paramatma.

Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्वेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaan |
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

5 Factors of Existence :

- a) Not part, Product, property of any object in creation.
- b) Independent entity, pervading, lending existence to entire creation.
- c) Not limited by boundary of any object.
- d) Exists after disintegration of objects.
- e) Surviving pure existence cannot be experienced because of absence of medium.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

Sadeva somyedamagra āsīdekamevādvitiyam;
Taddhaika āhurasadevedamagra āsīdekamevādvitiyam
tas mādasataḥ sajjāyata.

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Pure existence is definition of Brahman, creator, sustainer, resolver.
- Upanishad gives a shock – “Tat Tvam Asi”.

Chandogya Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं
स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ७ ॥

*Sa ya eṣo'ṇimaitadātmyamidam sarvam tatsat�am
sa ātmā tattvamasi śvetaketo iti bhūya eva mā
bhagavānvijñāpayatviti tathā somyeti hovāca.*

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. [Svetaketu then said] Sir, please explain this to me again. Yes, Somya, I will explain again, replied his father. [6 – 8 – 7]

- I Chaitanya Tatvam, Sat is Paramatma Sat pure existence, which is Jagat Karanam.
- 5 Anatmas – Body, mind, possessions, profession, relations must be dropped to know pure Sat Chit Ananda Atma.
- If Anatma included, statement Ridiculous.
- Excluding Anatma is called internal Sanyasa – Gita chapter 4 – Jnana Karma Sanyasa.

Mundak Upanishad :

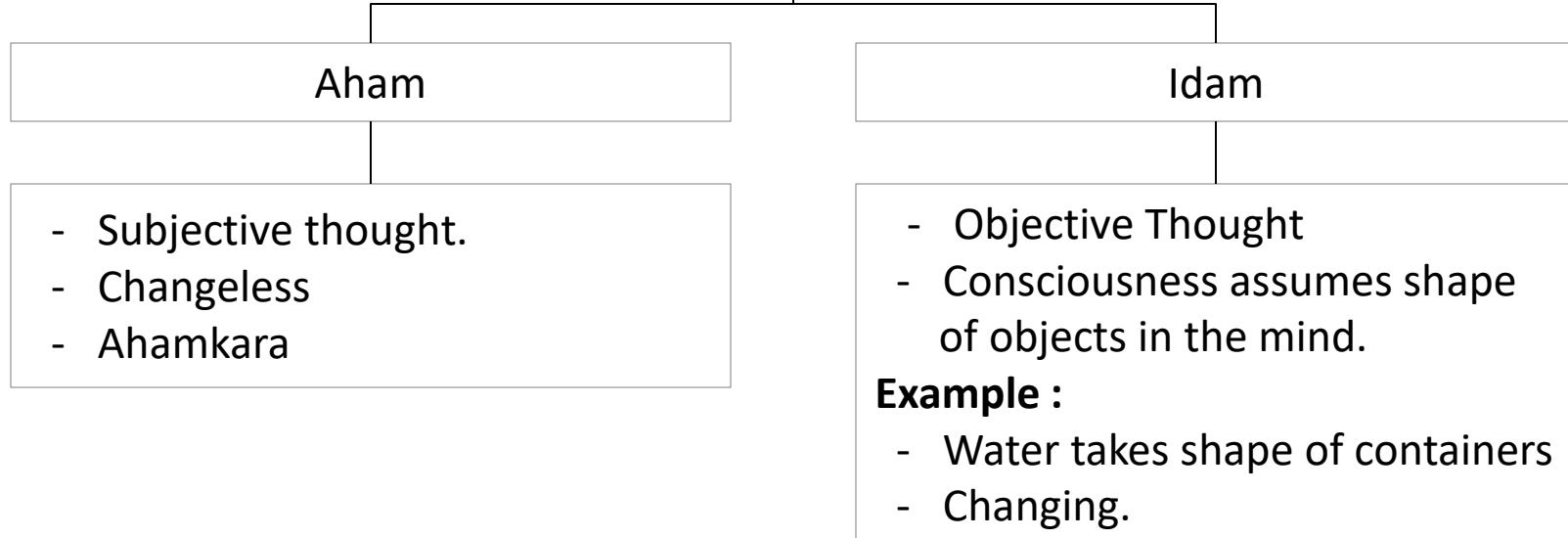
द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।
taylor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

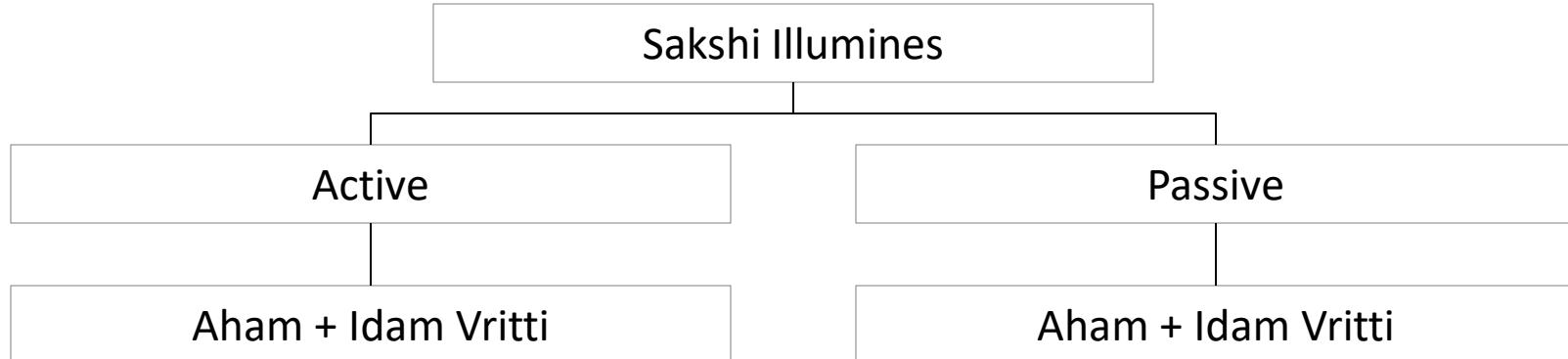
Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Paramatma Bird.

Witness – 2 Thoughts in the body



- Aham and Idam Vrittis both rise in Jagrat and resolve in Sushupti.
- Sakshi continues eternally, Changelessly.
- During Sushupti Sakshi aware of Aham + Idam Vritti resolution or presence of I thought in potential form.



- Aham Brahma Asmi is Sutra.

Vakyam :

- Main teaching elaboration from verse 35.

Verse 35 :

ननु देहभृदेष कथं भवताऽ-
भिहितः परमात्मसदुक्तिरिति ।
न विस्मयवादिष्मेतदहं
श्रुतिरप्यमुमर्थमुवाच यतः ॥३५॥

(Objection:) How can it be declared by you that this very embodied Self is called the Supreme Self and the Existence (Reply:) No, I did not tell anything incongruous, because the Scripture itself has declared this view. [Verse 35]

Upanishad Teaching :

- Everyone of us is Brahman, ever free, Ananda Svarupa.
- **All philosophers object :**
Our Anubhava – Always worried, embodied Soul.
- Aham Brahma Asmi is fact for Advaitic student.

Totaka :

- Aham Brahma Asmi backed by Sruti, Yukti, Anubava.
- Sorrow is an object of experience, different from you.
- While I am experiencing sorrow, truth is I am not sorrow, I am Ananda.
- **Vedanta :**
Sorrow belongs to Anatma mind, Happiness belongs to me Atma.
- Atma can never be experienced in its original form.

- Depending on Prarabda now + then, when mind is in conducive condition, it reflects happiness which is my pure nature.
- Reflected Ananda comes in the mind during sensory pleasures.
- Experience of reflected happiness comes and goes.
- How Ananda my Nature ? In sleep I am in my intrinsic nature. I happily slept in which there was no external object.

Vivekchoodamani :

- Nirvishaya Atma Ananda in sleep does not come from outside because I am dead to outside world.
- Reflection in the mind comes and goes because of known and unknown factors.

Bimba Ananda	Pratibimba Ananda
<ul style="list-style-type: none"> - Nitya - Subject never available for objectification like eyes. - Jnani claims Nitya Atma Ananda. 	<ul style="list-style-type: none"> - Anityam - We can never find Nitya Ananda in the mind. - It can never be objectified but can be witnessed by sakshi without involvement.

Upanishad Says :

- You are Nityaha, Shudha, Nirmalaha, Muktaha and not a Buddhu.
- It is a fact.

Verse 36 :

अमतं न मतेरमतस्तदिदं
 यदमुत्र तदेव तु कश्चिदिति ।
 श्रुतिषु प्रतिपादितमस्य दृशेः
 परमात्मपदत्वममूषु भृशम् । । ३६ । ।

In Upanisadic Texts as "It is never thought", "You cannot (think the thinker) of thought", "He is never thought", "(Thou art) that", "This (all is this Self)", "What indeed is there is here", "A rare (discriminating man sees the inner Self)" etc., the Seer (the Inner Self itself) is repeatedly asserted to be the abode of the Supreme Self. [Verse 36]

- 7 Sruti support = All Mahavakyams.

a) Brihadaranyaka Upanishad :

तदा पतदक्षरं गार्यदृष्टं द्रष्टुं, अश्रुतं श्रोतुं, अमतं
 मन्तुं, अविज्ञातं विज्ञातुं ; नान्यदतोऽस्ति द्रष्टुं, नान्यदतोऽस्ति
 श्रोतुं, नान्यदतोऽस्ति मन्तुं, नान्यदतोऽस्ति विज्ञातुं ;
 पतस्मिन्नु खल्वक्षरे गार्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

tad vā etad akṣaram, gārgi, adṛṣṭam draṣṭṛ, aśrutam, śrotṛ, amatam
 mantr, avijñātarām vijñātṛ, nānyad ato'sti draṣṭṛ, nānyad ato'sti
 śrotṛ, nānyad ato'sti mantr, nānyad ato'sti vijñātṛ;
 etasmin nu khalv akṣare, gārgi, ākāśa otaś ca protaś ca. ॥ 11 ॥

This Immutable, O Gargi, is never seen but is the Witness ; It is never heard, but is the Hearer ; It is never thought, but is the Thinker ; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gargi, is the (unmanifested) ether pervaded. [III – VIII – 11]

- Gargi threatens Yagnavalkya with 2 powerful questions.

Yagnavalkya :

- Brahman never object of experience.
- Ever experiencer, Kshetrajna, never experienced Kshetram.
- Brahman is ever myself (Maha Vakyam).

b) Brihadaranyaka Upanishad :

स होवाचोषस्तश्चाकायणः, यथा विद्वयात्, असौ
गौः, असाधश्च इति, पश्चमेवैतद्वयपदिष्टं भवति ; यदेव
साक्षादपरोक्षादुद्भूत, य आत्मा सर्वान्तरः, तं मे व्याच्वद्वेति;
एष त आत्मा सर्वान्तरः ; कतमो याज्ञवल्क्य सर्वान्तरः ?
न द्वृष्टेद्विष्टारं पश्येः, न श्रुतेः श्रोतारं शृणुयात्, न मतेमन्तारं
मन्वीथाः, न विज्ञातेविज्ञातारं विज्ञानीयाः । एष त आत्मा
सर्वान्तरः, अतोऽन्यदार्तम् । ततो होषस्तश्चाकायण उपरराम ॥ २ ॥

sa hovāca uṣastas cākrāyaṇaḥ: yathā vibrūyād, asau gauḥ,
asāv aśva iti, evam evaitad vyapadiṣṭam bhavati, yad eva sākṣād
aparokṣād brahma ya ātmā sarvāntaraḥ tam me vyācakṣva iti:
eṣa ta ātmā sarvāntaraḥ. katamah yājñavalkya, sarvāntaraḥ.
na dṛṣṭer draṣṭāram paśyeh, na śruter śrotāram śṛṇuyāḥ, na mater
mantāram manvīthāḥ, na vijñāter vijñātāram vijānīyāḥ, eṣa ta ātmā
sarvāntaraḥ, ato'nyad ārtam. tato ha uṣastas cākrāyaṇa upararāma II 2 II

Usasta, the son of Cakra, said, You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct - the self that is within all. This is your self that is within all. Which is within all, Yajnavalkya? You cannot see that which is the witness of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable. Thereupon Usasta, the son of Cakra, kept silent. [III – IV – 2]

Ushasta Brahmanam :

- With mind you can never experience that Atma which is experiencer of mind itself.

c) Brihdaranyaka Upanishad :

यो रेतसि तिष्ठन् रेतसोऽन्तरः, यं रेतो न वेद,
यस्य रेतः शरीरम्, यो रेतोऽन्तरो यमयति,
एष त आत्मान्त- याम्यमृतः ; अदृष्टो द्रष्टा,
अश्रुतः श्रोता, अमतो मन्ता, अविष्टारतो विज्ञाता ;
नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता,
नान्योऽतोऽस्ति मन्ता, नान्योऽतोऽस्ति विज्ञाता,
एष त आत्मान्तयाम्यमृतः, अतोऽन्यदार्तम् ;
ततो होषालक आरुणिरुपरराम ॥ २३ ॥

yo retasi tiṣṭhan retaso'ntarah, yam reto na veda,
yasya retah śarīram, yo reto'ntaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ; adṛṣṭo draṣṭā,
aśrutaḥ śrotā, amato mantā, avijñāto vijñātā.
nānyo'to'sti draṣṭā, nānyo'to'sti śrotā,
nānyo'to'sti mantā, nānyo'to'sti vijñātā;
eṣa ta ātmāntaryāmy amṛtaḥ; ato'nyad ārtam.
tato hoddalāka āruṇir upararāma II 23 II

He who inhabits the organ of generation but is within it, whom the organ does not know, whose body is the organ, and who controls the organ from within, is the Internal Ruler, your own immortal self. He is never seen, but is the witness; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but Him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal. thereupon Uddalaka, the son of Aruna, kept silent. [III – VII – 23]

Antaryami Brahmanam :

- Brahman ever experienter never experienced object.

d) Chandogyo Upanishad :

स य एषोऽशिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso 'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.' [Svetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father. [6 – 8 – 7]

- See Brahman as yourself.

e) Brihadaranyaka Upanishad :

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादा-
द्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो
लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, भूतानि
तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्य-
त्रात्मनः सर्वं वेद; इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे
देवाः, इमानि भूतानि, इदं सर्वं यद्यमात्मा ॥ ६ ॥

*Brahma tam parādād yo'nyatrātmano brahma veda. kṣatram tam parādād
yo'nyatrātmanah kṣatram veda. lokās tam parādur yo'nyatrātmano
lokān veda. devās tam parādur yo'nyatrātmano devān veda. bhūtāni
tam parādur yo'nyatrātmano bhūtāni veda. sarvam tam parādād
yo'nyatrātmano sarvam veda. idam brahma, idam kṣatram, ime
lokāḥ, ime devāḥ, imāmi bhūtāni, idām sarvam, yad ayam ātmā ॥ 6 ॥*

The Brahmana ousts (slights) one who knows him as different from the Self. The Ksatriya ousts one who knows him as different from the Self. Worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. Beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Ksatriya, these worlds, these gods, these beings, and this all are this Self. [II – IV – 6]

Maitreyi Brahmanam :

- Idam Sarvam Yadayam Atma.
- Brahman is all - I am Brahman.
- I am everything.

f) Katho Upanishad :

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

**Yade-veha tad-amutra, yadamutra tadan-viha,
mrtyoh sa mrtyum apnoti, ya iha naneva pasyati ॥ 10 ॥**

What is indeed here (visible as the world) the same is there (invisible as Brahman) ; and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [II – I – 10]

- Jivatma - Paramatma – 2 Words – refers to one Atma only.
- As long you see difference between Jivatma / Paramatma – Samsara will never go.
- End in Advaitam, start with duality.
- Start Dasoham, end Soham.

g) Katho Upanishad :

पराञ्च खानि व्यतृणत् स्वयम्भू- स्तस्मात्पराङ्गपश्यति नान्तरात्मन् ।
कश्चिद्दीरः प्रत्यगात्मानमैक्ष- दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatrat svayambhuh tasmat paran pasyati na antaratman ;
Kascid dhirah pratyag atmanam aksat avrtta caksur amrtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [II – I – 1]

- Seekers seek Paramatma outside in Vaikunta, Kailasa, Brahma Loka.
- Discover it as I observer himself.
- In all, 7 Quotations, Jivatma – Lakshyartha is identical with Paramatma – Lakshyartha.
- Verse 37 and 38 – Keno Upanishad.

Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 – Verse 4]

यन्मनसा न मनुते येनाहुर्मनो मतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ५

*Yan-manasa na manute yena' 'hur mano matam
tadeva brahma tvam viddhi nedam yad-idam-upasate.*

What one cannot feel with the mind, but because of which they say that the mind feels... know That alone as Brahman and not this, which people do worship here. [Chapter 1 – Verse 5]

Keno Upanishad :

यद्वक्षुषा न पश्यति येन चक्षुषि पश्यति
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ६

*Yaccaksusa na pasyati yena caksugmsi pasyati
tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What cannot be seen by the eye, but by which the eyes are able to see... Know That alone as Brahman and not this, which people do worship here. [Chapter 1 – Verse 6]

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ७

*Yacchrotrena na srnoti yena srotram-idam srutam
tadeva Brahma tvam viddhi nedam yadidam-upasate*

What cannot be heard by the ear, but by which the ears are able to hear... know That as Brahman and not this, which people here do worship. [Chapter 1 – Verse 7]

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ८

*Yat pranena na praniti yena pranah praniyate
tadeva Brahma tvam viddhi nedam yadidam-upasate*

That which one breathes not with his breath, but by which breath is breathed... know That to be Brahman and not this, which people do worship here. [Chapter 1 – Verse 8]

Verse 37 & 38 :

यदनभ्युदितं वदनेन सदा
नयनेन च पश्यति यन्न सदा ।
श्रवणेन च यन्न श्रृणोति सदा
मनसाऽपि च यन्मनुते च सदा ॥३७॥
वदनं नयनं च तथा श्रवणं
मन एव च येन मतं सततम् ।
अवगच्छ तदेव पदं परमं
त्वमिति श्रुतिरीक्षितुरुक्तवती ॥३८॥

The Scripture has instructed the seer (i.e. the spiritual aspirant) as follows - That which is never uttered by the organ of speech, That which man never sees with the sense of sight, That which man never hears through the sense of hearing, and That which man never comprehends with the mind, but That by which the organ of speech, the sense of sight, the sense of hearing and the mind are ever perceived, know That (Self) alone to be the Supreme Abode (i.e. Brahman). [Verse 37 & 38]

Verse 37 :

- Brahman not seen by eyes but seer of eyes.
- Brahman not heard by Ears but hearers.
- Brahman not experienced, experiencable but experiencer.
- Never object of organ of speech.

Gita :

अवजानन्ति मां मूढा मानुषों तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ९.११ ॥

Fools disregard Me when I dwell in human form; they know not My higher being as the great Lord of all beings. [Chapter 9 – Verse 11]

Verse 38 :

- If we have vision of lord, it has no meaning in Spirituality.

Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 – Verse 4]

- Brahman can be seen with eyes, heard with ears, thought by mind.

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

*Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;
Anadya-nantam mahatah param dhruvam, nicayya tan martyu mukhat pramucyate ॥ 15 ॥*

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

- It is not object of awareness in waking, dream, sleep, Samadhi States.
- Always experiences Anatma.
- Reality is observer.
- Not sense organs and their sense objects but their revealer, Illuminator.
- Ever revealer, Never revealed.
- Organs can't reveal Brahman.
- Tad Eva Paramam Padam – Ultimate Goal.

Padam

- Goal, Aim
- Destination

- Adharam
- Support
- Adhishtanam

- Only recognise and claim in this manner says Keno Upanishad.

Verse 39 :

परमात्मपदत्वं इयं च मया
श्रुतिरल्पकणोक्तिरिहाभिहिता ।
अणिमादिगुणं सदिति प्रकृतं
तदसि त्वमिति श्रुतिरप्यवदत् ॥३६॥

(For establishing that the inner self itself is) the abode of the Supreme Self, this Scripture has been mentioned by me bit by bit only suggestively. The Scripture has also proclaimed "You are That, which is of the nature of subtle essence etc. and which has been commenced as Existence". [Verse 39]

Chandogyo Upanishad : Chapter 6 - Tat Tvam Asi

- Uddalaka – Guru father – Svetaketu- Son Disciple.
- Jagat Karanam Brahman – Introduced as pure existence.
- Remember 5 Features :**
 - Not part
 - Independent
 - All pervading
 - Continues to exist
 - No medium of manifestation

Sleep	Jagrat, Svapna
<ul style="list-style-type: none"> - No body, Aham, Ahankara. - In potential form, Avyakta Rupam Unmanifest Form. <p>Dakshinmurthy Stotram :</p> <ul style="list-style-type: none"> - Raghu Grahsta Diwakar - Undivided Pure existence which is jagat Karanam Brahman. 	<ul style="list-style-type: none"> - Medium of Body and Mind.

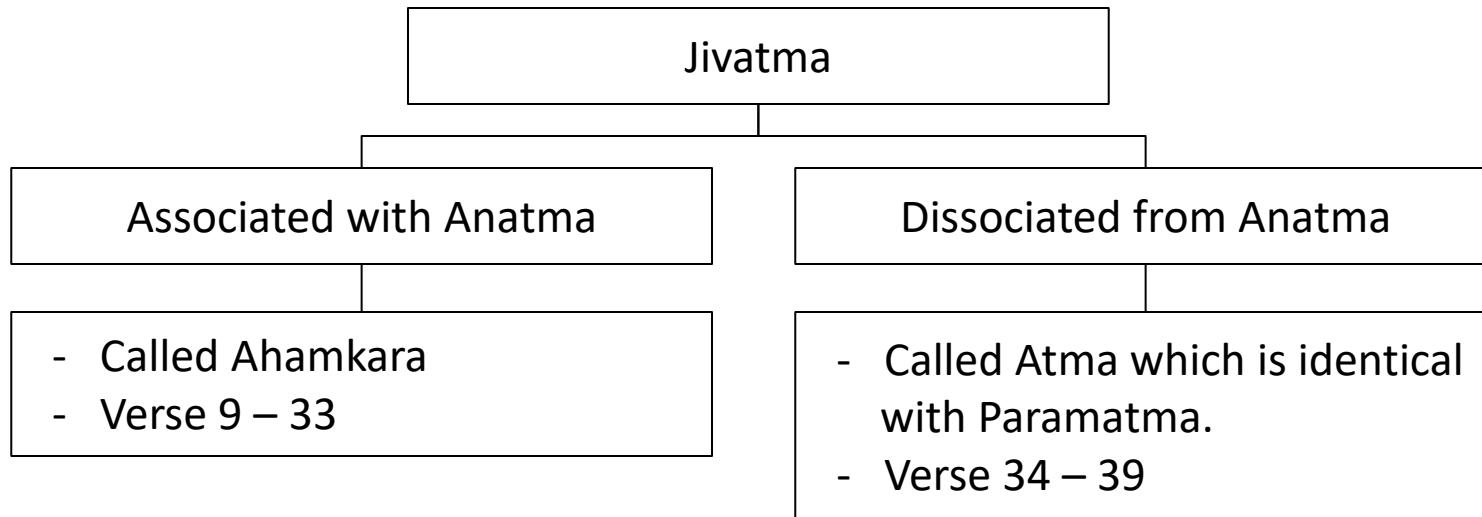
Dakshinamurthi Stotram :

राहुग्रस्तदिवाकरेन्दुसदशो मायासमाच्छादनात्
 सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।
 प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥६॥

Raahu-Grasta-Divaakare[*a-I*]ndu-Sadrsho Maayaa-Sama-[*A*]acchaadanaat
 San-Maatrah Karanno[*a-U*]pasangharannato Yo(*a-A*)bhut-Sussuptah Pumaan |
 Praag-Asvaapsam-Iti Prabodha-Samaye Yah Pratyabhijnyaayate
 Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||6||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Just Like the Sun and the Moon are Eclipsed by Rahu, the Pure Consciousness is Eclipsed by Maya (for a spiritually ignorant person), A Spiritually Elevated Soul can enter that state of Unborn Deep Sleep (i.e. Pure Consciousness) by Withdrawing His Sense Organs to such an extent that Only the Real Essence remains, That state (i.e. Pure Consciousness) is experienced during Spiritual Awakening whereby one clearly Perceives that "Before I was Sleeping" (by being eclipsed by Maya), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 6]

- Panchadasi - second Chapter – Sad Eva Somya analysed.
 - Sat subtlest – Nirguna.
 - Shabda Sparsha, belongs to Anatma.
- Sruti clearly teaches Brahman – Why you hesitate to claim that Brahman.



- **Aim of Vedanta :**
 - **Step 1 :** Separate from Anatma 3 Sharirams.
 - **Step 2 :** Unite with Paramatma – Chaitanyam.
- Pure existence subtlest entity without attributes – of Shabda – Sparsha....., Jagat Karanam is you the pure Consciousness.
- Mahavakyam is pure existence = Pure Consciousness = Reality.

Verse 40 :

न भसोऽवयवो विकृतिश्च यथा
घटकादिनभो न भवेत्तु तथा ।
परमात्मन एष न चावयवो
विकृतिश्च शरीरभृदित्यमृषा ॥४०॥

The etheric space delimited by pot etc. cannot become a part or the modification of the (unlimited) etheric space. Similarly, it is true that the embodied Self is neither a part nor the modification of the Supreme Self. [Verse 40]

- Verse 40 -104 – Doubts w.r.t Aikyam oneness.

- I - am Jagat Karanam

- Paramatma – Is Jagat Karanam

} Other Philosophers don't accept

Other Opinions - Jivatma

Part of Paramatma

Product of
Paramatma

Beginingless

Inert like other
objects of universe

- Limb

Gita :

- Chapter 15 – Verse 7

- Modification
- Karya Vada

- With
Agyanam

Taittriya Upanishad :
- Yatho imani
Butani...[III – I - 2]

Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

Taittriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
 येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
 तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
 स तपस्तप्त्वा ॥ २ ॥

**tagmhovaca, yato va imani bhutani jayante,
 yena jatani jtvanti, yatprayantyabhisamvisanti,
 tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
 sa tapastaptva ॥ 2 ॥**

To him (Bhrgu) he (varuna) again said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

Verse

40 – 47

49 – 55

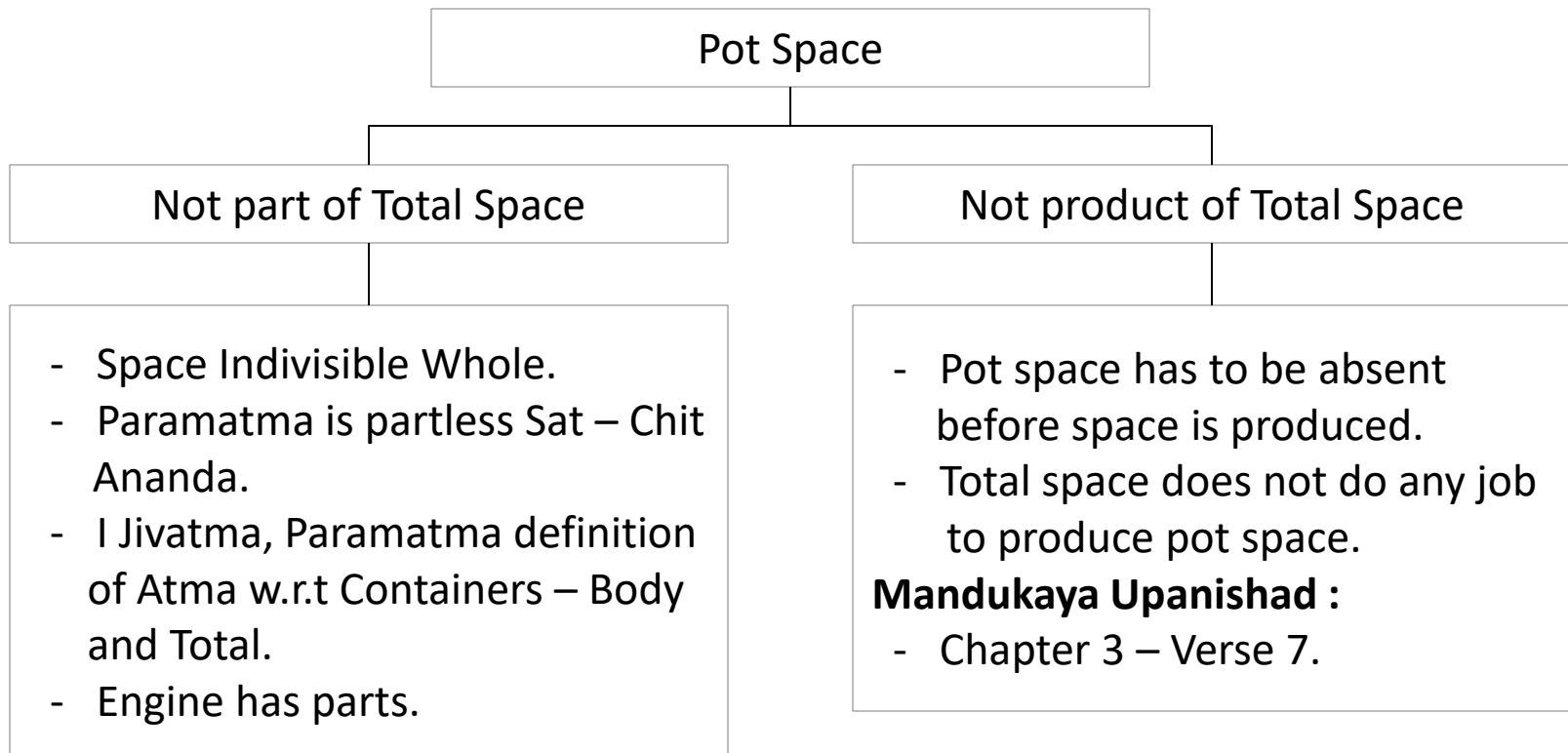
56 – 104

- Aikyam with Akasha Example.

- 8 Verses
 Purva Pakshi :
 - 4 Interpretations of
 Mahavakayam.

- Totakas Refutation

Space – Example :



Mandukya Upanishad :

नाऽकाशस्य घटाकाशो विकारावयवौ यथा ।
नैवाऽस्त्मनः सदा जीवो विकारावयवौ तथा ॥ ७ ॥

na-'kasasya ghata-kaso vikara-vayavau yatha ।
naiva-'tmanah sada jivo vikara-vayavau tatha ॥ 7 ॥

The space in a pot is neither an evolved effect nor a part of the All-pervading space; so too the individualised ego (Jiva) is neither evolved from nor is a part of the Spirit i.e., the Supreme Self. [III – K – 7]

Verse 41 :

करकादिनिमित्तकमेव यथा
करकाम्बरनाम भवेद्वियतः ।
परमात्मदृशोरपि नाम तथा
पुरहेतुकमेव तु जीव इति ॥४१ ॥

Just as the ether is named pot - delimited ether (etc.) due to the adjuncts as pot etc. the Supreme Self, of the nature of consciousness, also is named as the individual Self only because of the body. [Verse 41]

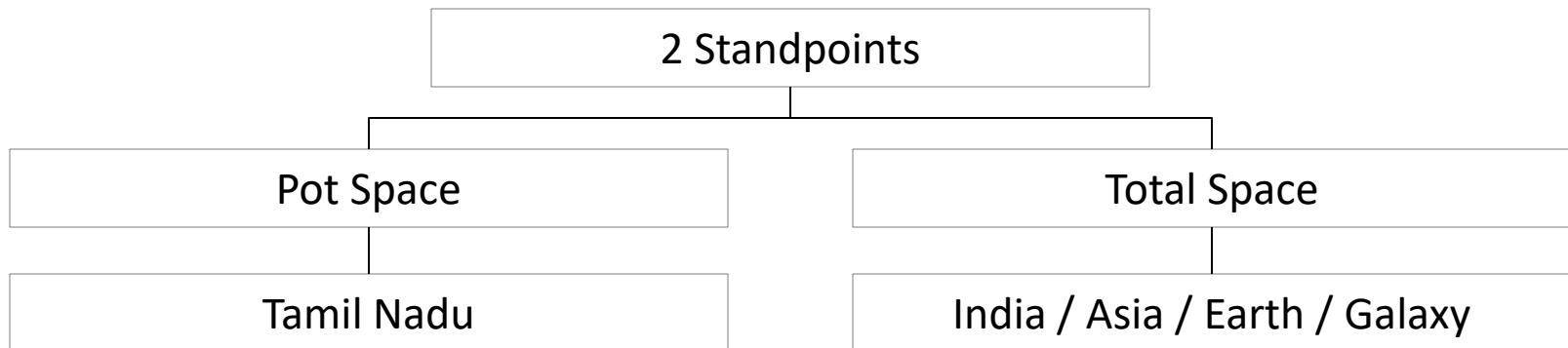
- Why you use two names Jivatma and Paramatma – and confuse?

Purva Pakshi :

- Plurality of names indicates plurality of objects.

Totaka :

a)



b) Space not within pot but all pots in space.

- Pots limitations transferred to space.

c) Names given for communication, Vyavahara.

Consciousness :

- All bodies in Consciousness.
- Because of association with a body, Consciousness gets a name Jiva – Rama.

- For all pervading Chaitanyam, associate with creation, called Paramatma for Vyavahara.

Gita :

चातुर्वर्णं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्त्तरामपि मां विद्युकर्त्तरमव्ययम् ॥ ४.१३ ॥

The fourfold caste, has been created by Me, according to the differentiation of guna and karma; though I am the author thereof, know Me as non-doer and immutable.
[Chapter 4 – Verse 13]

Katho Upanishad :

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्टाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १ ॥

Puram ekadasa-dvaram, ajasya-avakra-cetasah,
Anusthaya na socati, vimuktas-ca vimucyate. Etad vai tat ॥ 1 ॥

This body of eleven gates is indeed of the unborn even minded Self. Having meditated upon this (the seeker) grieves not and the liberated one is ever liberated indeed. This is verily that. [II – II – 1]

Panchdasi :

- One lady – Sister, wife, mother daughter.

One Atma Chaitanyam :

- Jivatma – One body.
- Paramatma – Total Universe.
- Two names of one entity / Reality substance.

Verse 42 :

जनितं विद्यदग्निं येन जग-
त्परमात्मसदक्षरनामभृता ।
प्रविवेश स एव जगत्स्वकृतं
खमिवेह घटं घटसृष्टिमनु ॥४२ ॥

That by which the entire world consisting of the ether etc. was created and that which is called as the Supreme Self, the Existence and the Imperishable, itself entered the world created by It, just as, in this world, the etheric space enters the pot, following the creation of the pot. [Verse 42]

Sruti Pramanam :

Taittriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयं चानिलयं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idam sarvamasrajata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhadat,
niruktam caniruktam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhadat,
yadidam kinca, tatsatyamityacaksate,
tadapyeso sloko bhavati ॥ 3 ॥

He desired, “I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI – 3]

- Paramatma creates Pancha Bhutas, lokas, Sthula, Sukshama Sharirams, Indriyas all Jadam.
- No Interaction without Sentient Entity.

- Jiva not created, Paramatma enters body as Jiva.
- Jiva behind body is creator himself.
- Anupravesha Vakyam.

Brihadaranyaka Upanishad :

तद्देवं तर्ह्यव्याकृतमासीत्, तमामरूपाभ्यामेव व्याक्रियत,
असौनामायमिदंरूप इति ; तदिदमप्येतर्हि नामरूपाभ्यामेव
व्याक्रियते, असौनामायमिदंरूप इति ; स एष इह प्रविष्ट आ
नखाग्रेभ्यः, यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वंभरो
वा विश्वंभरकुलाये ; तं न पश्यन्ति । अकृतस्मो हि सः,
प्राणश्चेव प्राणो नाम भवति, वदन् वाक्, पश्यन्श्चक्षुः, शृण्वन्
ओत्रम्, मन्वानो मनः ; तान्यस्यैतानि कर्मनामान्येव । स
योऽत एकैकमुपास्ते न स वेद, अकृतस्मो ह्येषोऽत एकैकेन
भवति ; अत्मेत्येवोपासीत, अत्र ह्येते सर्वं एकं भवन्ति ।
तदेतत्पदनंयमस्य सर्वस्य यद्यमात्मा, अनेन होतसर्वं
वेद । यथा ह वै पदेनानुविन्देदेवम् ; कीर्ति श्लोकं विन्दते
य पर्वं वेद ॥ ७ ॥

taddhedam tarhy avyākṛtam āsīt, tan nāma-rūpābhyām
eva vyākriyata, asau nāma, ayam idam rūpa iti, tad idam
apy etarhi nāma-rūpābhyām eva vyākriyate, asau nāma,
ayam idam rūpa iti. sa eṣa iha praviṣṭa ānakhāgrebhyah
yathā, kṣurah kṣuradhāne' vahitah syāt, viśvam-bharo vā
viśvam-bharo-kulāye, tam na paśyanti. a-kṛtsno hi sah,
prāṇann eva prāṇo nāma bhavati, vadan vāk, paśyāṁś cakṣuh,
śrīvan śrotram, manvāno manah, tāny asyaitāni karma-nāmāny
eva. sa yo'ta ekaikam upāste, na sa veda, akr̄tsno hy eṣo'ta
ekaikena bhavati, ātmety evopāsīta, atra hi ete sarva ekam
bhavanti. tad etat padānīyam asya sarvasya yad ayam ātmā,
anena hy etat sarvam veda, yathā ha vai padenānuvindet.
evam kīrtim ślokam vindate ya evam veda. II 7 II

This (universe) was then undifferentiated. It differentiated only into name and form – it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form – it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails – as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When it does the function of living, It is called the vital force; when It speaks, the organ of speech ; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [1 – 4 – 7]

Purva Pakshi :

- How all pervading can enter body?

Totaka :

- Anupravesha only to reveal Paramatma also available in the body.
- All pervading space available / enters inside pot after creation of Pot.
- Availability figuratively presented as entity.
- Waker after creation of dream body and world enters as dreamer- Waker sheds this body and enters dream body.
- Who experiences dream?
- Waker himself renamed dreamer / sleeper of it was different, waker can never talk about dream or sleep.
- I am cosmic waker Paramatma. I have created this Jivas body and I Paramatma enter body.
- Creator himself behind body as Karta, Bokta – No other Karta, Bokta.
- Paramatma resides within Jiva and controls as Antaryami.

Jiva	Paramatma
<ul style="list-style-type: none">- Karta- Bokta	<ul style="list-style-type: none">- Akartha, Abokta- Chaitanya

Purva Pakshi :

- Paramatma not equal to Jiva.

Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

Totaka :

- Chetna observer is Bokta, required for experiencing.
- Paramatma is Upadrashta, Hanumantha, Bharta, Bokta, Maheshvara.
- Gita - Chapter 13.
- Jiva = Vyavaharika Avataram of Paramartika Paramatma.
- Enjoys Jivas role without complaint.

Verse 43 :

उदपद्यते खप्रमुखं हि जग-
त्परमात्मन इत्यपि याः श्रुतयः ।
अवधार्यत आभिरभेदमतिः
परमात्मसतत्वसमर्पणतः ॥ ४३ ॥

The Scriptural Texts, which (declare) that the world consisting of ether etc. has emerged from the Supreme Self, also ascertain the idea of non-difference (between the Supreme Self and the individual Self) by demonstrating the Supreme Self alone to be truly existing. [Verse 43]

Purva Pakshi :

- What is intention of Srishti – Creation in Upanishad?

To Establish

Real Plurality

- Bahutvam
- World comes from Bhagwan.
- One becoming many.
- Chapter 10 – Gita.
- Not for Advaita Siddhi.

Oneness

- Ekatvam
- Plurality, Mithya, Myth, Not a fact.
- Many becoming one
- Chapter 11 Gita.
- For Advaita siddhi
- Self of Body = Self of World.

Totaka :

Karyam – Ornament	Karanam – Gold
<ul style="list-style-type: none">- Exists in your Tongue- Nama Rupa- Does not exist Independently	<ul style="list-style-type: none">- Exists outside- Substance- Alone exists Independently

Jagat	Brahman – Paramatma
<ul style="list-style-type: none">- Plurality – Jadam	<ul style="list-style-type: none">- Sentient

Chandogyo Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं
विज्ञातः स्याद्वाचारम्भणं विकारो
नामधेयं मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

Yatha, saumya, ekena mrt-pindena sarvam mrnmayam
vijnatam syat vacarambhanam vikaro
nama-dheyam, mrttikety eva satyam ॥ 6.1.4 ॥

O Somya, it is like this : By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 – 1 – 4]

Taittriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम । अन्नात्पुरुषः ॥ २ ॥

tasmatdvā etasmadatmana akasah sambhutah ॥
akasadvayuh, vayoragnih, agnerapah ॥
adbhyah prthivi, prathivya osadhayah ॥
osadhibhyo'nnam, annatpurusah ॥ 2 ॥

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

Kaivalya Upanishad [Verse 15] / Mundak Upanishad [II – 1 – 3] :

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manah sarvendriyāṇi ca ।
kham vāyurjyotirāpah prthivī viśvasya dhāriṇī ॥ 15 ॥

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all.

How creation establishes Ekatvam?

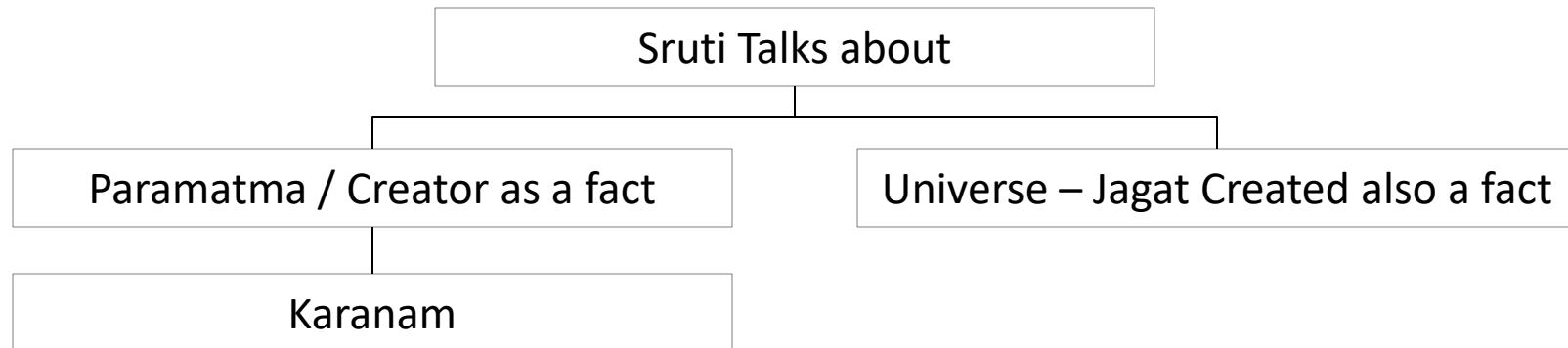
- By revealing Karana Paramatma as Satyam and Karya Nama rupa as Mithya.

Verse 44 :

यदि सृष्टिविधानपरं वचनं
फलशून्यमनर्थकमेव भवेत् ।
जगदित्थमजायत धातुरिति
श्रवणं पुरुषस्य फलाय नहि ॥४४॥

If (those) Scriptural statements were intent on (merely) prescribing the Creation (of the world) they would become fruitless and hence meaningless, because the statement the world was thus produced from the Supreme Self is not for any fruit for the man (who seeks Moksha). [Verse 44]

Suppositional Argument :



- Birth, death, Samsara fact.
- Veda will reveal you are a miserable Samsari.
- Fact can't be changed. Veda can't give remedy.

Gita :

जातस्य हि भ्रूवो मृत्युर्भ्रूवं जन्म मृतस्य च।
तस्मादपरिहार्यऽर्थं न त्वं शोचितुमर्हसि ॥ २.२७ ॥

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve. [Chapter 2 – Verse 27]

- What's a fact, can't complain.
- Anirmoksha Prasanga Dosha.

Totaka : At end of Teaching

Brihadaranyaka Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥

Through the mind alone (It) is to be realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It. [IV – IV – 19]

Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam viditvā paramātmarūpam guhāśayam niṣkalamadvitiyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣim sadasadvihinam prayāti śuddham paramātmarūpam || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 & 24]

Veda Says

- Akasha, Angam is born.

Taittriya Upanishad :

- Tasmat etasmat.... [II – I – 2]
- Srishti Mithya, not worth being obsessed with Tatparyam, Phalam Shunyam.

- Na Bumi, Na Akasha, Vayu.

- Abheda Vakyams.
- Reveals unity.
- Angi – Central teaching.

Kaivalya Upanishad :

- Na Bumi Rapo... [Verse 23 & 24]

Taittriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
 आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
 अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
 ओषधीभ्योन्नम् । अन्नात्पुरुषः ॥ २ ॥

tasmadva etasmadatmana akasah sambhutah ।
 akasadvayuh, vayoragnih, agnerapah ।
 adbhyah prthivi, prathivya osadhayah ।
 osadhibhyo'nnam, annatpurusah ॥ 2 ॥

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – I – 2]

Vedantik Bagwan	Laukika Bagwan
<ul style="list-style-type: none"> - I am Akarta, Abokta - I don't have Sanchita, Agami, Prarabda. - It is only Mithya. - I am Karma Ateeta Brahman. - Moksha Purushartha. - Fear eliminating Veda. - Has Benefit. 	<ul style="list-style-type: none"> - You are Karta Bokta Ishvara Karma Phala Dhata. - Phalam Shunyam No benefit. - Have Sanchita. - Fear Enhancing Study. - I will be suffering Karma Phalam for ever. - No cure if creation real, fact. - Perpetuates dream, No waking upto reality.

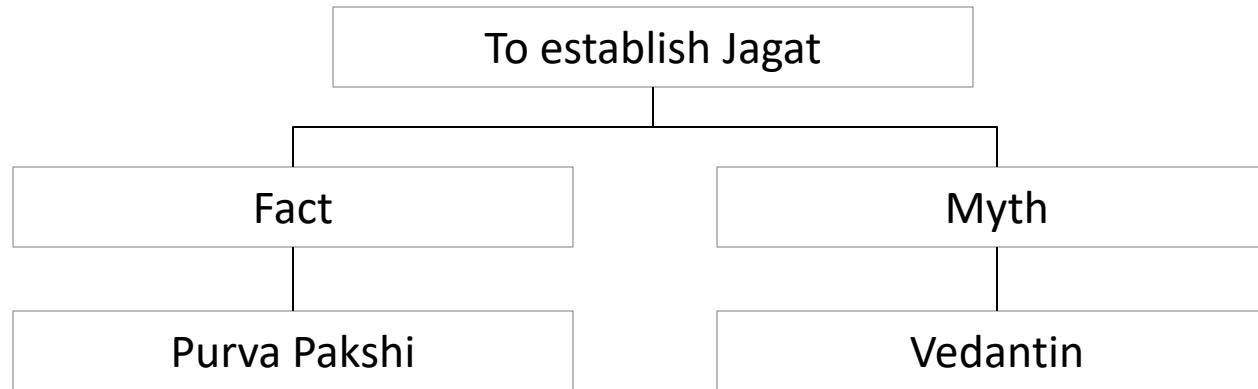
Verse 45 :

अनृतत्वमवाद्यसकृद्विकृते –
निरधारि सदेव तु सत्यमिति !
श्रुतिभिर्बहुधैतदतोऽवगतं
जगतो न हि जन्म विधेयमिति ॥४५॥

The Scriptures, in many a way, have repeatedly declared the falsity of the transformation (in the form of the world consisting of ether, air etc.) and have ascertained that the existence alone is the Supreme Reality. Thus it is clear that the Creation of the world need not be enjoined. [Verse 45]

Purva Pakshi :

- How do you know the intention of creator ?



Mandukya Upanishad :

भूततोऽभूततो वाऽपि सृज्यमाने समा श्रुतिः ।
निश्चितं युक्तियुक्तं च यत्तद्भवति नेतरम् ॥ २३ ॥

Bhutato-'bhutato va-'pi srjyamane sama srutih I
niscitam yukti-yuktam ca yat-tad-bhavati netarat II 23 II

Both the views that the Creation is real and that it is unreal have been equally emphasised in the Sruti. That which is supported by the Sruti declarations and corroborated by reason alone is (the acceptable Truth) and not otherwise. [III – K – 23]

Mandukya Upanishad :

नेह नानेति चाऽस्मायादिद्रोमायाभिरित्यपि ।
अजायमानो ब्रह्म भवते जायते तु सः ॥ २४ ॥

Neha naneti camnayad-indro mayabhir-ityapi I
ajayamano bahudha mayaya jayate tu sah II 24 II

Through such scriptural passages as “there is no multiplicity in this”, Indra through Maya, etc, we know that the Atman though unborn, appears verily to have become many only through Maya. [III – K – 24]

संभूतेरपवादाच्च संभवः प्रतिषिध्यते ।
को न्वेनं जनयेदिति कारणं प्रतिषिध्यते ॥ २५ ॥

Sambhuter-apavadac-ca sambhavah pratisidhyate I
konvenam janayed-iti karanam pratisidhyate II 25 II

Again by the negation of the Creation (Sambhuti), the Creation is refuted. Causality in Atman is denied again by such a statement as, Who can cause It to pass into birth? [III – K – 25]

स एष नेति नेतीति व्याख्यातं निहनुते यतः ।
सर्वमग्राह्यभावेन हेतुनाऽजं प्रकाशते ॥ २६ ॥

Sa esa neti netiti vyakhyatam nihnute yatah I
sarva-magrahya-bhavena hetuna-'jam prakasate II 26 II

On account of the incomprehensibility of the Atman, Scripture negates in such passages as, It is not this, not this, - all dualistic ideas that have been described as the means for the attainment of the Atman. Therefore, birthless (or the unborn), Atman alone exists – not the duality. [III – K – 26]

सतो हि मायया जन्म युज्यते न तु तत्त्वतः ।
तत्त्वतो जायते यस्य जातं तस्य हि जायते ॥ २७ ॥

Sato hi mayaya janma yujyate na tu tattvatah I
tattvato jayate yasya jatam tasya hi jayate II 27 II

That which is ever existent appears to pass into birth through delusion alone; it is not true from the stand-point of reality. Those who believe that this passing into birth is real, assert in fact that what is born, alone is born again, ad infinitum. [III – K – 27]

Mandukya Upanishad :

असते मायया जन्म तत्त्वते नैव युज्यते ।
वन्ध्यापुत्रो न तत्त्वेन मायया वाऽपि जायते ॥ २८ ॥

Asato mayaya janma tattvato naiva yujyate I
vandhya-putro na tattvena mayaya va-'pi jayate II 28 II

The Unreal cannot be born either really or through delusion, for, the son of a barren-woman is neither born de facto nor through delusion (maya). [III – K – 28]

- Product is Mithya.

Chandogyo Upanishad :

- Product is Mithya.

Pot	Clay
Ornament	Gold
Iron Implements	Iron

Totaka :

- Karanam alone Satyam, Sruti supports me, Sruti negates Plurality, not a fact.
- How to arrive at central teaching?
- Shadvida Tatparya Lingani.
- 6 Clues analysis points to Bheda not Bheda.

a) Upakrama and Upasamhara :

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्वैक आहुरसदे-
वेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- **End of Chapter :**

स यथा तत्र नादाद्यैततदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति तद्वास्य विजज्ञाविति विजज्ञाविति ३

**Sa yatha tatra nadahyetaitadatmyamidam sarvam tatsatyam sa atma
tattvamasi svetaketo iti taddhasya vijajnaviti vijajnaviti ॥ 3 ॥**

That man, being honest, is not affected by the hot axe. That [Self] is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. Svetaketu learnt this well from his father. [6 – 16 – 3]

- No difference between Jiva and Paramatma – Abheda Darshanam.

b) Abhyasa :

- 9 times – Tat Vam Asi repeated Section 7 – 15.
- Example :

Honey, River, Seed, Salt, Tree, Gandharva, Taskara, All converge on Tat Tvam Asi.

c) Apoorvata : Unknownness

- Open eyes see diversity.
- Upanishad need not reveal diversity.
- Apoorvata only in Abheda.

d) Ninda and Stuti :

Brihadaranyaka Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥

Through the mind alone (It) is to be realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It. [IV – IV – 19]

- Abheda Nindha, Bheda Stuti.

e) Phalam :

- No benefit for Bheda Jnanam.
- Moksha Phalam for Abheda Darshanam.

Keno Upanishad :

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टः
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ५

*Iha ced-avedid-atha satyam-asti na ced-ihavedin-mahati vinastih
bhutesu bhutesu vicitya dhirah pretya-smallokad-amrta bhavanti*

If one Knows (That Brahman) here, in this world, then the true end of all human aspirations is gained. If one knows not (That) here, great is the destruction. The wise, seeing the one Atman in all beings, rise from sense-life and become immortal. [Chapter 2 – Verse 5]

f) Upapatti – Reasoning :

- Dvaitam – Asaram – Product – Unreal
Name & Form

Mundak Upanishad :

Karanam	Karayam
<ul style="list-style-type: none">- Saram- Nityam- Ekam- Satyam	<ul style="list-style-type: none">- Asaram- Anityam- Anekam- Mithya

- Logic reveals Abheda.
- Interpret Creation in such a way, It helps Abheda Jnanam not Bheda Jnanam.
- How to do that ?
- Creation not to prove diversity, but to prove Unreality of Diversity, Mithyatvam of Bheda in the world.

Gauda :

- Bril Loka Vispulingaha Upasa Sokritya Nasti Bhedam...
- Arrival of plurality not central theme of Upanishad but unreality is the theme.
- If you remember this, Aham Brahma Asmi easily claimed.
- I seer alone real.
- Aham Satyam, Jagan Mithya is liberating knowledge of Upanishad.

Verse 46 :

न च तत्त्वमसीत्यस्कृद्धचनं
जगतो जनिमात्रविधौ घटते ।
परमात्मपदानुमतिं तु यदा
जनयेत्पुरुषस्य तदा घटते ॥४६ ॥

The repeated declaration, Thou art That would not be appropriate if the enjoinder of creation of the universe alone (were the final import of the Upanishads). (The Upanisadic declaration) becomes legitimate (only) if it is to give rise to the knowledge of the true nature of the Supreme Self for the man. [Verse 46]

Suppositional Argument :

- If Sruti Vakyam is to reveal Plurality, Dvaitam, then Upanishad, will have internal contradictions.
- If no alignment between Mahavakyam, Abheda – Non difference and Srishti Bheda difference then collision.
- Use creation to prove world is unreal and it does not disturb knowledge of Non dual Brahman, which is the reality.

Verse 47 :

स्थिरजड़मदेहधियां चरितं
परिपश्यति योऽविकृतः पुरुषः ।
परमात्मसङ्क्लितरसाविति य-
द्भणितं तदतिष्ठिपमित्थमहम् ॥४७ ॥

Thus I have established the view stated (earlier) that the Inner Self, which, being immutable, perceives all acts relating to immovable and movable things, body and internal organ, is itself called the Supreme Self and the Existence. [Verse 47]

Totaka Concludes :

- Jivatma – Not different from Paramatma.
- Not part of Paramatma.

- Not product of Paramatma.
- Jivatma = Paramatma – Itself.
- Jivatma is changeless, Nirvikara.
- In presence of Paramatma, every thing revealed, as though witnessing.
- Jiva is none other than Sat – Pure Existence.
- Aikyam is message of Upanishad as mentioned in verse 34.

विषयप्रकृतिं प्रतिपन्नवतीं
मतिवृत्तिमहंकरणं च मतेः ।
उभयं परिपश्यति योऽविकृतः
परमात्मसदुक्तिरसौ पुरुषः ॥३४॥

The Inner Self, which, being immutable, perceives both i.e. the mental modification that obtains the figure of objects (as pot) and the state of the mind as I i.e. the ego, is (itself) called the Supreme Self and the Existence. [Verse 34]

Verse 48 :

पृथगेव यदाऽक्षरतो मतिवि -
न्मकरोदकवन्न घटाम्बरवत् ।
न विरोत्स्यति तत्त्वमसीति तदा
वचनं कथमेष स इत्यपि च ॥४८॥

If (it is argued that) the witness of the internal organ (i.e. the Inner Self) is quite different from the imperishable (Brahman) as the fish and the water and not (non-different) as the pot-delimited ether (and the unlimited ether), how will it not contradict the statement as "Thou art That" and also "This is your (Self that is within all)". [Verse 48]

Purva Pakshi – Objects :

- Akasha Drishtanta not acceptable, Pratyaksha Anubhava Virodha, Experience different.

Example :

Chandogyo Upanishad : Chandilya Vidya

- Yosha Va Gautama Agni.
- Woman is fire.
- Pratyaksha contradicted by Sruti.

Totaka :

- Interpret correctly, used for Imagination Upasana.

Purva Pakshi :

- I am finite

Kaivalya Upanishad :

मम्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्व्याद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19 ॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Mei Eva Sakalam Jatam is imagination for Upasana, not a fact.

Example :

Makara	Udaka
<ul style="list-style-type: none">- Fish- Creature- Jiva	<ul style="list-style-type: none">- Ocean- Creator- Paramatma

- Mahavakyam Contradicts Pratyaksham
- (I feel helpless everyday) I do not have freedom at home office.

Brihadaranyaka Upanishad :

अथ हैनमुषस्तश्चाकायणः पप्रच्छ ; याज्ञवल्क्येति होवाच,
यत्साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व
इति ; एष त आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य सर्वा-
न्तरः ? यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः, यो व्यानेन
व्यानिति स त आत्मा सर्वान्तरः, य उदानेनोदानिति स त
आत्मा सर्वान्तरः, एष त आत्मा सर्वान्तरः ॥ १ ॥

atha hainam uṣastas cākrāyaṇah papraccha: yājñavalkya,
iti hovāca, yat sākṣād aparokṣād brahma, ya ātmā sarvāntarah,
tam me vyācakṣveti. eṣa ta ātmā sarvāntarah. katamah yājñavalkya,
sarvāntarah. yaḥ prāṇena prāṇiti, sa ta ātmā sarvāntarah,
yo'pānenāpāniti sa ta ātmā sarvāntarah, yo vyānena vyānīti
sa ta ātmā sarvāntarah; ya udānena udānīti, sa ta ātmā sarvāntarah,
eṣa ta ātmā sarvāntarah ॥ 1 ॥

Then Usasta, the son of Cakra, asked him. Yajnavalkya, said he, explain to me the Brahman that is immediate and direct - the self that is within all. This is your self that is within all. Which is within all, Yajnavalkya? That which breathes through the Prana is your self that is within all. That which moves downwards through the Apaṇa is your self that is within all. That which pervades through the Vyāna is your self that is within all. That which goes out through the Udaṇa is your self that is within all. This is your self that is within all. [III – IV – 1]

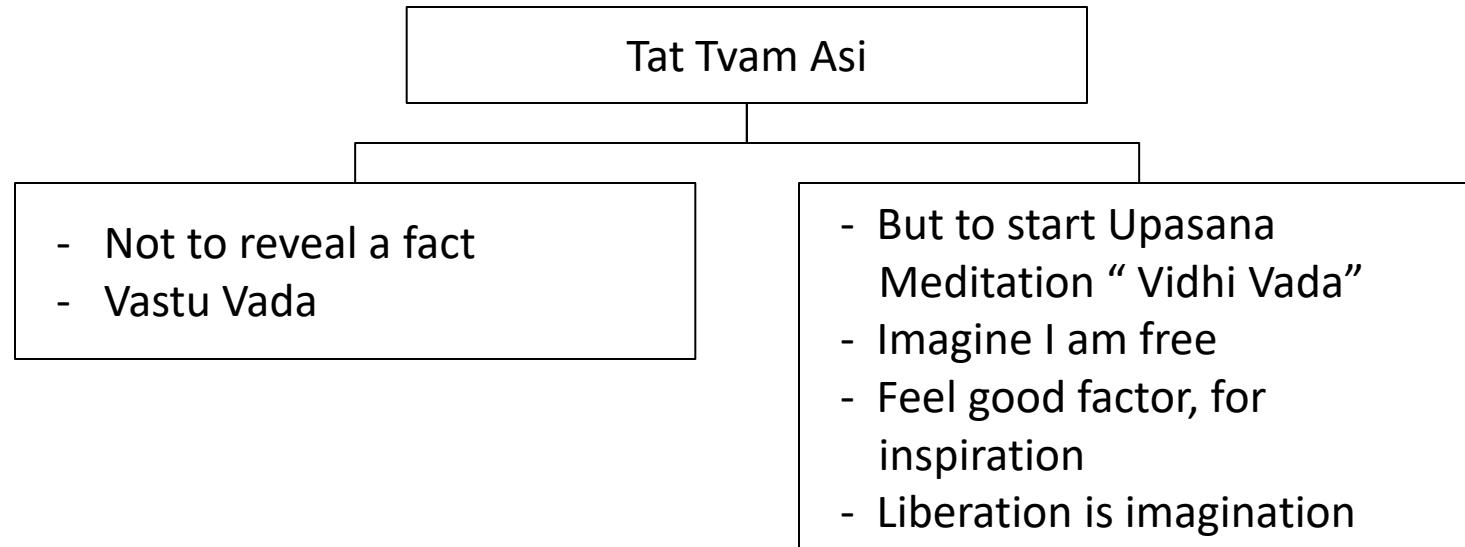
Verse 49 :

न तु वस्तुसतत्वविबोधनकृ -
द्विनिवर्तयदप्रतिबोधमिदम् ।
सदुपासनकर्मविधानपरं
तत एव मतं न विरोत्स्यति मे ॥४६॥

This (statement "Thou art That") is devoted not to give the knowledge of the really existing entity (i.e. Brahman) by removing the ignorance (of the individual soul) but for enjoining the act in the form of meditation of Existence (Brahman). Hence my view does not contradict (the texts as "Thou art That"). [Verse 46]

Purva Pakshi :

- Don't surrender Intellectual capacity



- Intellectual says you have no Sadhana Chatustaya Sampatti, how Kama, Krodha, Moha, Lobha in full measure.
- How Brahman?

4 Interpretations Keeping Jivatma /
Paramatma bheda

Verse 49 + 50

Verse 51

Verse 52

Verse 53

Vidhi

Guna

Stuti

Viparita

Verse 50 :

मन आदिषु कारणदृष्टिविधिः
प्रतिमासु च देवधियां करणम्।
स्वमतिं ह्यनपोह्य यथा तु तथा
त्वमसीह सदात्ममतिर्वचनात् ॥५०॥

(In Scriptures) there is the injunction about the meditation on mind etc. as the cause (of the birth etc. of the universe i.e. Brahman) and also about the imagination of deities in the images (for the sake of worship or religious meditation), without abandoning the idea of the individualhood. Similarly, in the present case, by the text "Thou art that", the meditation on (the individual Self as Brahman) of the nature of Existence (has been enjoined by the Scripture). [Verse 50]

Purva Pakshi - Matam No 1 :

- Mahavakyam Commandment – Upasana Vidhi not Aikaya Bodhaka Vakyam.

Example :

a) Chandogyo Upanishad : Chapter 3 – 8 – 1

अथ यत्तृतीयममृतं तदादित्या उपजीवन्ति
वरुणेन मुखेन न वै देवा अश्रन्ति न
पिबन्त्येतदेवामृतं वृष्टा तृप्यन्ति ॥ ३.८.१ ॥

**Atha yattrtiyamamrtam tadaditya upajivanti
varunena na vai deva asnanti na
pibantyetadevamrtam drstva trpyanti ॥ 3.8.1 ॥**

With Varuna as their leader, the Adityas enjoy the third nectar [which is dark in colour]. As a matter of fact, the gods and goddesses neither eat nor drink. They are pleased merely by seeing the nectar. [3 – 8 – 1]

- Manaha Brahma iti Upasita.

b) Chandogyo Upanishad : Chapter 2 – 19 - 1

लोम हिंकारस्त्वक्प्रस्तावो मांसमुद्ग्रीथोस्थि
प्रतिहारो मञ्चा निधनमेतद्यज्ञायज्ञीयमङ्गेषु
प्रोतम् ॥ २.१९.१ ॥

**Loma himkarastvakprastavo mamsamudgitho'sthi
pratiharo majja nidhanametadyajnayajniyamangesu
protam ॥ 2.19.1 ॥**

Hair is the himkara, skin is the prastava, flesh is the udgitha, bone is the pratihara, and marrow is the nidhana. The Sama called Yajnayajniya is spread all over the limbs of the body. [2 – 19 – 1]

- Aditya Brahma iti Upasita.

Mind / Aditya	Brahman
<ul style="list-style-type: none"> - Finite - Created Product 	<ul style="list-style-type: none"> - Infinite - Creator

- Clear Instruction for meditator

Stone	Imagine Devata
Jadam	Chetanam

- Retain Knowledge, Imagine contrary to knowledge.

Retain :

- I am Asamsari – Imagine for 15 Minutes I am Nitya Mukta, Shudha, Sarvagataha.
- Brahman as Jiva – Conditioning, Brain washing.

Verse 51 : Second Interpretation :

अथवा त्वमितिध्वनिवाच्यमिदं
सदसीति वदेहृचनं गुणतः ।
विभयं पुरुषं प्रवदन्ति यथा
मृगराडयमीश्वरगुप्त इति ॥५१॥

Or this statement ("Thou art That") would metaphorically speak of what is expressed by the term "Thou" (i.e. the individual Self) as, "Thou art Existence (Brahman)", just as people describe a fearless man as "This Ishvaragupta is a lion". [Verse 51]

Purva Pakshi Suggestion	Purva Pakshi Vakayam	Totaka's Answer
Verse 49 + 50	Vidhi (Commandment)	Verse 55 – 72 & 86 – 104
Verse 51	Guna (Figurative)	Verse 73
Verse 52	Stuti (Glorification)	Verse 73
Verse 52	Viparita (Opposite)	Verse 74 – 81
Verse 53	Why I don't know my Brahma Svarupa of Ananda	Verse 82 – 85

Tat Tvam Asi :

- Gauna Vada – Figurative Expression.

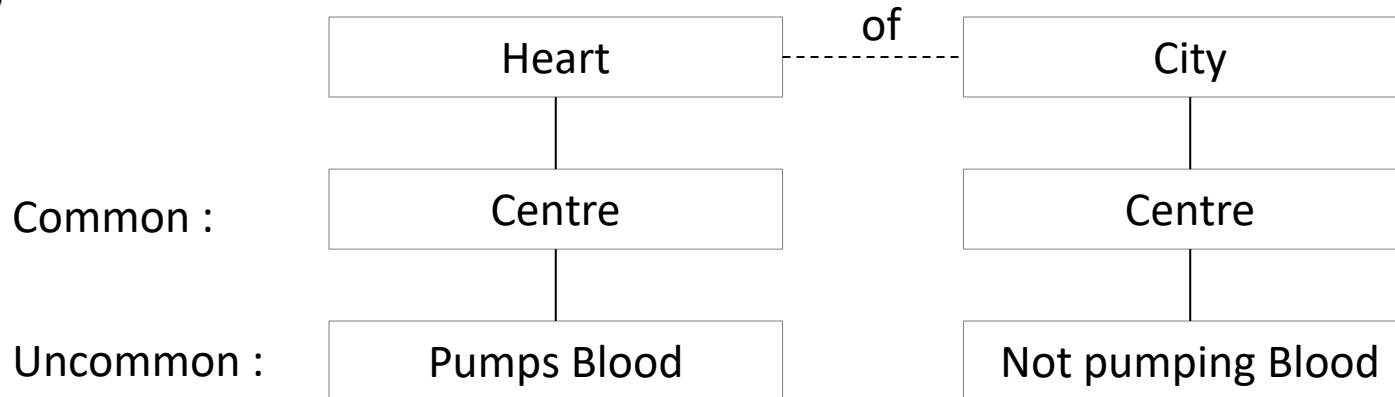
Example :

a)

	Person	Pillar
Common :	Support	Support
Uncommon :	Chetanam, Tall	Round Jadam

- Can't equate person.

b)



c)

	Person	Lion
Common :	Majestic Courageous	-
Uncommon :	Walks on 2 legs	Walks on 4 legs

d) Mundak Upanishad :

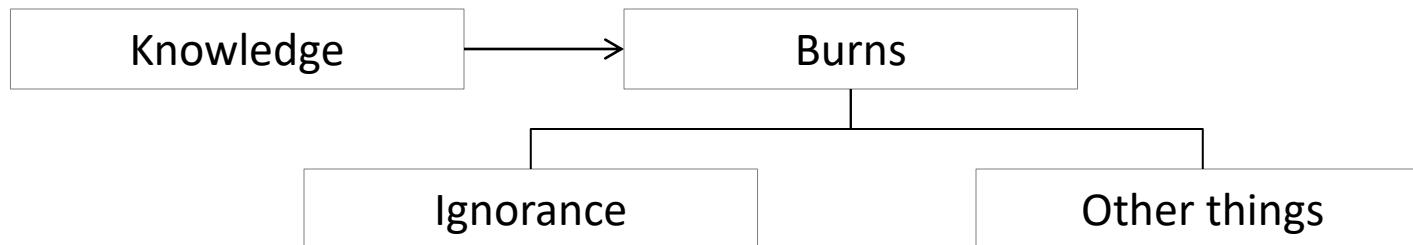
	Spark	Fire
Uncommon :	Small dot	Big – Huge
Common :	Agnitativam	Agnitativam

e)

	Jiva	Paramatma
Common :	Sat + Chit	Sat + Chit
Uncommon :	I am like a Spark of Sat Chit	Paramatma Big Sat Chit

- Spark never equal to fire.
- Similarly Jivatma – never equal to Paramatma.

f) Knowledge is fire.



g) Asanga Shastrena Dridena Chitvam.

- With knife of Vairagyam cut Samsara.

i) Ayam Isvara Gupta Mrigaha :

- This Gupta is Lion.
- Equating unequal is based on superficial common features, not a fact.
- Mahavakyam figuratively equating unequals.

Verse 52 :

यदि वा स्तुतये सदसीति वदे -
न्मध्यवानसि विष्णुरसीति यथा ।
त्वमिति श्रुतिवाच्यसतत्त्वकता -
मथवा सत एव वदेद्वचनम् ॥५२॥

Or this text would say "(Thou) art the Existence" in order to praise (The individual Self) just as (people say) "Thou art Lord Indra" or "Thou art Lord Visnu" to eulogise (a donor). Or (contrarily) it may convey that Existence i.e. Brahman alone is of the nature of what is expressed by the term "Thou" i.e. the individual Self. [Verse 52].

3rd + 4th Interpretation :

3rd : Stuti

- Unequals equals for sake of glorification without common feature.

Example :

- a) This mountain is mount Everest.
- b) Parents glorify children to get things done from their children.
- c) Poet glorifies king – You are Indra / Vishnu.

4th : Brahamana Jivatva Bodhaka Vakayam – Viparita Vada

- Jivatma = Samsari.
- Paramatma = Jivatma.
- Paramatma = Mahasamsari – Subramaniam problem for Shiva.
- Difference retained in all 4 interpretations between Jivatma and Paramatma.

Is Aham Brah Asmi difficult?

If you can say :

- I am Jagat Karanam Brahma from the innermost heart without hesitation, it is greatest achievement of human life.
- I am free, Aham Satyam Jagat Mitha. I am ever Mukta, liberated.

Verse 53 :

यदि तत्त्वमिति ध्वनिनाऽभिहितः
परमात्मसतत्त्वक् एव सदा ।
किमिति स्वकमेव न रूपमवे -
त्प्रतिबोध्यत एव यतो वचनैः ॥५३॥

If (the individual Self) mentioned by the word "Thou" (in the statement "Thou art That") is of the nature of Brahman essentially, why indeed does it not realize its own nature? (But) it is advised by the Scriptural texts and hence (it is not Brahman in its true nature). [Verse 53]

Purva Pakshi Question :

- Let us assume Jivatma and Paramata are actually same, fact not imagination.
- I am ever Ananda Svarupa, I am ever free.

- My nature most intimate to me, I should have known.
- I sit in meditation – No bubble of Joy.
- Why Sruti should come and tell me my nature.
- We should have experience of ever bubbling Ananda.
- Trickles of Ananda flow, when I eat Ladoo, meet friend, See TV serial!
- Nitya Ananda too much to swallow.
- Existence – Sat – I experience.
- I am conscious being, I know both, I am aware without Vedas.
- Why Ananda revealed only by Sruti if our nature.

Verse 54 :

अत एव हि जीवसदात्मकतां
 न हि तत्त्वमसीति वदेद्वचनम् ।
 यदपीदृशमन्यदतो वचनं
 तदपि प्रथयेदनयैव दिशा ॥५४॥

Hence the text "Thou art That" does not declare the individual Self to be of the nature of Brahman in reality. The other sruti texts of this kind can also be projected in the same way. [Verse 54]

- Same 4 Interpretations can apply to other Mahavakayam.
 - Aham Atma Brahma
 - Aham Brahma Asmi
 - Pragyanam Brahman
 - Sayashchayam Purusha

Conclusion : Mahavakya Veiseshika

Advaitin	Veiseshika
<ul style="list-style-type: none">- Statement of already obtaining fact not known Vastu Tantram.- Karna = Kunti Putra.- Jiva claims and owns up.- Nothing to be done.- Mahavakya end in itself.	<ul style="list-style-type: none">- Against our Anubava.- Vidhi Vakyam : Imagination , I am paramatma, to feel Good in class.- Gauna Vada unequal Jivatma and Paramatma equated because of common feature, He is pillar – Adharam – Support common.- Stuti Vada : To glorify Jiva.- Viparita Vada : Paramatma = Jivatma + Maha Samsari

Question :

- Why I am miserable Jiva crying?
- How come I don't know my most intimate nature of Ananda.

Answers :

- Prathama Vidhi Vada Refutation : Verse 55 – 72 , 86 – 104.

Verse 55 :

त्वदुदाहृतवाक्यविलक्षणता
वचनस्य हि तत्त्वमसीति यतः ।
अत एव न दृष्टिविधानपरं
सत एव सदात्मकतागमकम् ॥५५॥

Assuredly the text "Thou art That" is quite different from the text you cited (as enjoining meditation). Hence this text is not devoted to enjoin meditation on Brahman but to convey the nature of being Existence (i.e. Brahman) to Existence itself (which has entered in the form of the should of each individual being. [Verse 55]

Mahavakyam :

- Fact for understanding and claiming freedom.
- In verse 50 :

मन आदिषु कारणदृष्टिविधिः
प्रतिमासु च देवधियां करणम् ।
स्वमतिं ह्यनपेह्य यथा तु तथा
त्वमसीह सदात्ममतिर्वचनात् ॥५०॥

(In Scriptures) there is the injunction about the meditation on mind etc. as the cause (of the birth etc. of the universe i.e. Brahman) and also about the imagination of deities in the images (for the sake of worship or religious meditation), without abandoning the idea of the individualhood. Similarly, in the present case, by the text "Thou art that", the meditation on (the individual Self as Brahman) of the nature of Existence (has been enjoined by the Scripture). [Verse 50]

- Mano Brahmeti Upasana.
- Aditya Brahma Upasana.

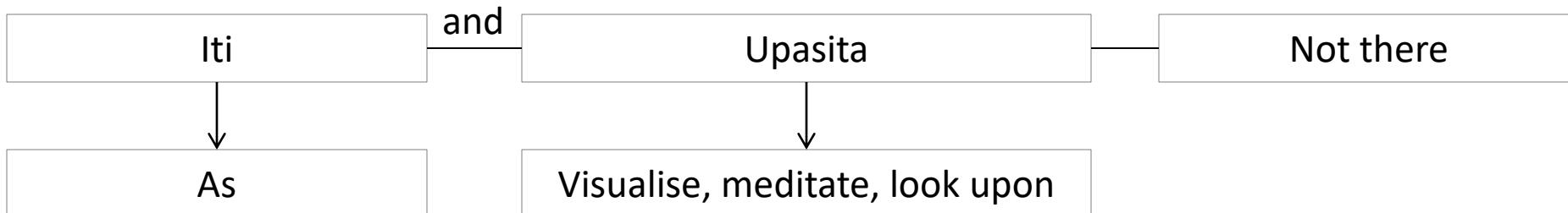
- They are Upasakas.
- Mahavakyam is Vilakshanam, different.
- Understanding is end in itself.
- Vastu Vakayam, revealing Paramatma Svarupam of Jivatma.
- Sad Atmakanvam – Reveals oneness with Paramatma not Upasana, meditation to be done.

Verse 56 :

इतिशब्दशिरस्कपदोक्तमति -
 विहिता मन आदिषु तैर्वचनैः ।
 न विधानमिहास्ति तथा वचने
 सुविलक्षणमेतदतो वचनात् ॥५६ ॥

The meditation on the mind etc. indicated by the term *iti* has been enjoined by those texts (as the mind is to be meditated upon as Brahman). There is no such injunction here in the text (Thou art That). Hence it is totally different from the former) text. [Verse 56]

- In what way Mahavakyam is different?



Mahavakyam	Upasana
<ul style="list-style-type: none"> - Know as a fact. - Iti and Upasita. - 2 words missing in Mahavakya. - Equates Jiva and Paramatma. - Vastu Tantram, not Action. 	<ul style="list-style-type: none"> - Visualise as fact not known as a fact. - As and look upon used in non factual situation Kartru Tantram, Action.

What is the message of Upasana Vakyam?

- Not teaching a fact, only Invocation.
- Look upon Turmeric powder as Vinayaka.
- Can't equate Mahavakya – Fact and Upasana Totally different.

Mahavakyam	Upasana
<ul style="list-style-type: none"> - Jiva as Paramatma. - Know it as an already existing fact. - Seeing Turmeric as Turmeric is Jnanam. 	<ul style="list-style-type: none"> - Seeing Turmeric as Vinaya is Upasana. - Look at mind Sun, Space as object of meditation, Visualisation. - Superimpose thought of Brahman over mind. - Look at mind as not mind but as Brahman. - Rama Superimposes motherhood on Kaikeyi and Sumitra not on Kaushalaya (Fact).

Verse 57 : Diversion

मनसो वियतः सवितृप्रभृतेः
प्रवदन्ति न तानि सदात्मकताम् ।
मन आदि हि मुख्यमुपास्यतया
प्रवदन्ति यतोऽक्षरदृष्टियुतम् ॥५७॥

Those (texts like The mind is to be meditated upon as Brahman) do not declare the mind, the space, the Sun etc. to be of the nature of existence (i.e. Brahman). For, indeed, they lay down the mind etc. as the chief objects to be meditate on as endowed with the idea of the imperishable (Brahman). [Verse 57]

Question from over enthusiastic student :

- Why can't we take Upasana Vakyam as Vastu Vakayam.
- Take mind, space, Sun as Brahman.

Chandogya Upanishad :

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्तं
उपासीत । अथ खलु क्रतुमयः पुरुषो
यथाक्रतुरास्मिंल्लोके पुरुषो भवति तथेतः
प्रेत्य भवति स क्रतुं कुर्वीत ॥ ३.१४.१ ॥

**Sarvam khalvidam brahma tajjalaniti santa
upasita । Atha khalu kratumayah puruso
yathakraturasmimlloke puruso bhavati tathetah
pretya bhavati sa kratum kurvita ॥ 3.14.1 ॥**

All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly. [3-14-1]

Gita :

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माज्ञै ब्रह्मणा हृतम्।
ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना ॥ ४.२४ ॥

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अपश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahma-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- See Turmeric as Brahman.

Vedanta :

- Everything product of Brahman, Brahman appears as all products.

Totaka :

- Mind, Sun, space is really Brahman.
- Aim : Not Jnana Khanda – teaching here but Upasana Khanda.
- Veda does not reveal fact at beginner level of Karma Yoga, Upasana Yoga.

Verse 58 :

करको न मृदः पृथगस्ति यथा
 मन आदि सतोऽस्ति तथा न पृथक् ।
 इति वस्तुसतत्वकता तु यथा
 विधिशब्द इतिश्च तथा तु वृथा ॥५८॥

(It may be argued that the texts as "The mind is to be meditated upon as Brahman" etc. are meant) for conveying the true nature of an entity to the following effect that the mind etc. are non-different from the Existence (Brahman) just as a pot is non different from the clay. But in that case the term indicating the injunction (about meditation i.e. upasita) and the word as (iti) would be in vain. [Verse 58]

Brahman	Universe
<ul style="list-style-type: none"> - Alone Karanam of Universe. - Svaranam. - Water - Brahman 	<ul style="list-style-type: none"> - Karanam with Nama + Rupa appears as Karayam. - Ornaments - Wave, Ocean - World

Gita :

ब्रह्मार्पणं ब्रह्म हर्विर्ब्रह्माज्ञौ ब्रह्मणा हतम् ।
 ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना ॥ ४.२४ ॥

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
 अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
 adhas-cordhvam ca prasrtam brahma-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- Without Iti, Upasita fact for Understanding.

Law :

- No Karyam other than Karanam.
- No need to meditate, Pot is clay.
- Mind = Brahman.

Vidhi Vada	Vastu Vada					
<ul style="list-style-type: none"> - Meditate mind as Brahman. - Mind upgraded to level of Brahman. - Turmeric elevated, Do Namaskara. - Nikrishta Vastuni Utkrishta Darshanam. 	<ul style="list-style-type: none"> - Mind is Brahman <table border="1"> <thead> <tr> <th>Mind / Universe</th><th>Brahman</th></tr> </thead> <tbody> <tr> <td> <ul style="list-style-type: none"> - Karyam - Nama Rupa - Zero </td><td> <ul style="list-style-type: none"> - Karanam - Satyam </td></tr> </tbody> </table>		Mind / Universe	Brahman	<ul style="list-style-type: none"> - Karyam - Nama Rupa - Zero 	<ul style="list-style-type: none"> - Karanam - Satyam
Mind / Universe	Brahman					
<ul style="list-style-type: none"> - Karyam - Nama Rupa - Zero 	<ul style="list-style-type: none"> - Karanam - Satyam 					
<p>Isavasya Upanishad : Verse 1</p> <ul style="list-style-type: none"> - Ishavashyam Idagum Sarvam... - Creation seen as Ishvara. - Can't say I imagine all of you are human being. 	<ul style="list-style-type: none"> - Mind does not exist separate from Brahman 	<p>Isavasya Upanishad : Verse 1</p> <ul style="list-style-type: none"> - Isavasyam – Vastu Vada – 2nd line Tena Tyaktena 				

Isavasya Upanishad :

ॐ ईशा वास्यमिदं सर्वं यत्किं च जगत्यां जगत्
तेन त्यक्तेन भुजीथा मा गृधः कस्य स्वद्धनम् १

*Om isavasyam-idam sarvam yat-kinca jagatyam jagat,
tena tyaktena bhunjitha ma grdhah kasya svid dhanam [1]*

All this, whatever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [Verse 1]

Purva Pakshi :

- Take Manaha Brahman also fact already obtaining like Tat Tvam Asi.
- It will become Redundant, Waste.

Verse 59 :

मनआदि समानविभक्तितया
विधिशब्दमितिं च विहाय यदि ।
जनकेन सता सहयोगमिया -
दनृतं तदिति स्फुटमुक्तमभूत् ॥५६॥

If, abandoning the word conveying the injunction (i.e. Upasita) and (the word) as (iti), the mind etc. were to attain union with the Existence, the cause, by virtue of their being in the same case relation (with the latter), then it would be clearly stated that they are unreal. [Verse 59]

- Suppose Mano Brahman is Vidi Vada or Vastu Vada what is consequence?

Vidhi Vada	Vastu Vada
- Iti Upasita will be there	<ul style="list-style-type: none"> - No Iti Upasita - Mind will get degraded as Mithya. - Bada Samanadi Karanya Vakyam.

Samanadhi Karanya Vakyam (SKV)

Bada – Samanadhi Karanya Vakyam

Mundak Upanishad : Chapter 2-2-11

- Braheiva Amrutat Purastat....
- Two words used in Neighbourhood for negating one of them, it is Bada – Samanadhi Karanya Vakyam.
- Pot is clay, Pot disappears, clay alone remains.
- Manaha Brahma Mind – Word - Brahma is Vastu Vada Vakyam.

Aikya Vakyam

- Tat Tvam Asi

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अपश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahma-vedam visva-midam varistham ॥ 11 ॥

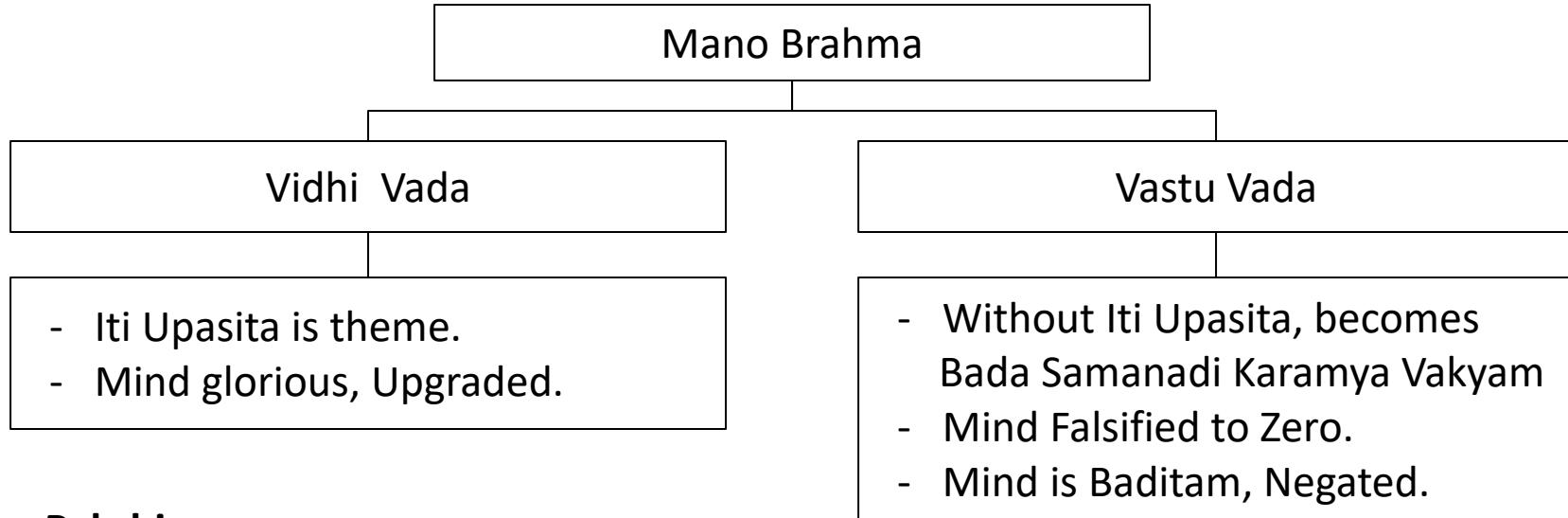
Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

Verse 60 :

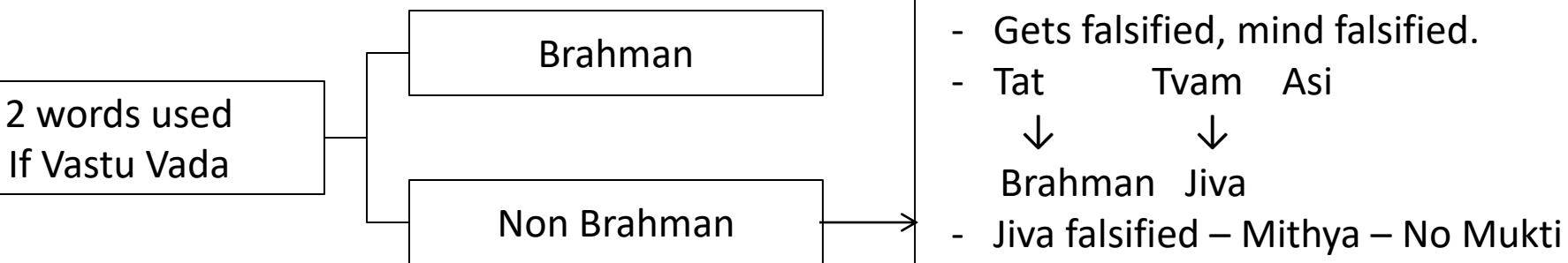
ननु जीवसतोरपि तत्त्वमिति
 स्फुटमेकविभक्त्यभिधानमिदम् ।
 कथमस्य शारीरभृतोऽनृतता
 न भवेदविभक्तविभक्तियुजः ॥६० ॥

(Objection:) Here, for the individual Self and the Existence also there is clear mentioning of the same case termination as "Thou art That". Then, why not falsity for the individual Self which has the same case relation (with the Existence i.e. Brahman).
 [Verse 60]

- Totaka Checkmated with own principle



Purva Pakshi :



- We came to Vedanta to become hero not Zero, Non existent.
- Jiva Mithyatvam will be teaching, not Jiva Brahmatvam.
- How your Jiva is Brahman?
- In Tat Tvam Asi – No preposition in between – in, of, from, with, with Brahman like Mano Brahma Iti Upasita.
- There mind is falsified.
- Here Jiva is falsified.
- Totaka has to differentiate 2 Samanadi Karanya Vakyams – Vastu Vada.

Mano Brahma	Jivo Brahma
<ul style="list-style-type: none"> - Bada Samanadi Karanya Vakyam - Mind Falsified - Vastu Vada 	<ul style="list-style-type: none"> - Aikya Samanadi Karanya Vakyam - Jiva should not get falsified - Vastu Vada

Verse 61 :

प्रकृतेरभिधानपदेन यथा
 विकृतेरभिधानमुपैति युजाम् ।
 अनृतत्वमतिस्तु तथा विकृतौ
 मृदयं घट इत्यभिधासु यथा ॥६१॥

(Reply) When the word expressing the transformation is in the same case relation with the word signifying the material cause, there arises the idea of falsity with regard to the transformation as in the sentences such as This pot is clay. [Verse 61]

Answer in Nutshell :

Vastu Vada – No Iti Upasita

- Pot is clay
- No pot, only clay.
- Pot - Unreal

Mano Brahma Asti

- Mind is Brahman
- Mind Karyam of Brahman
- Mind is Mithya

Tat Tvam Asi

- Jiva Brahma Asi.
- If Karya Karana Sambandha, Jiva Mithya

- All 3 reveal a fact, No vidhi – Upasana.
- Jiva not Karyam, Product of Brahman.

Development so Far :

Purva Pakshi :

- Vidhi Vada
- Meditate Jiva as Brahman, Like Mano Brahma Iti Upasita.
- Meditation alone gives Moksha.

Totaka :

- No iti Upasita in Mahavakya, Not in meditation.

Purva Pakshi :

- Assume no iti Upasita in 'Mano Brahma', then mind is Brahman is Vastu Vada.

Totaka :

Mind	Brahman
<ul style="list-style-type: none">- Karyam- Mithya	<ul style="list-style-type: none">- Karanam- Satyam

- Mano Mithyatvam is the message.

Purva Pakshi :

- Extend same logic.
- Jivas Mithyatvam revealed not Brahmatvam.
- Don't jump up and down – Jiva Mithya, Not Brahman.

Totaka :

- How to differentiate 2 Vastu Vadas.
- 4 Factors common :
 - a) 2 Words – Jiva Brahma, Mano Brahma.
 - b) Iti – Upasita absent.
 - c) Both Prathama Vibhakti.
 - d) No preposition.

2 Meanings

Mithyatvam of Jiva

- Bada – Samanadi Karanya Vakyam.
- Mind Product of Brahman.
- Karya – Karana Sambandha Exists.

Brahamatvam of Jiva

- Aikya – Samanadi Karanya Vakyam.
- Jiva – Unborn, never Karyam of Brahman, not effect, Anadi.
- Brahman not Karanam.
- Anatma – Body, Sense organs, Mind, Upadhis created out of 5 elements.
- Media used by Jiva.

Jiva

Chaitanya Atma

- Anaadi
- Changeless
- Eternal

Anatma

- Body / Mind / Sense Organs
- Has Janma.

Brahm Sutra :

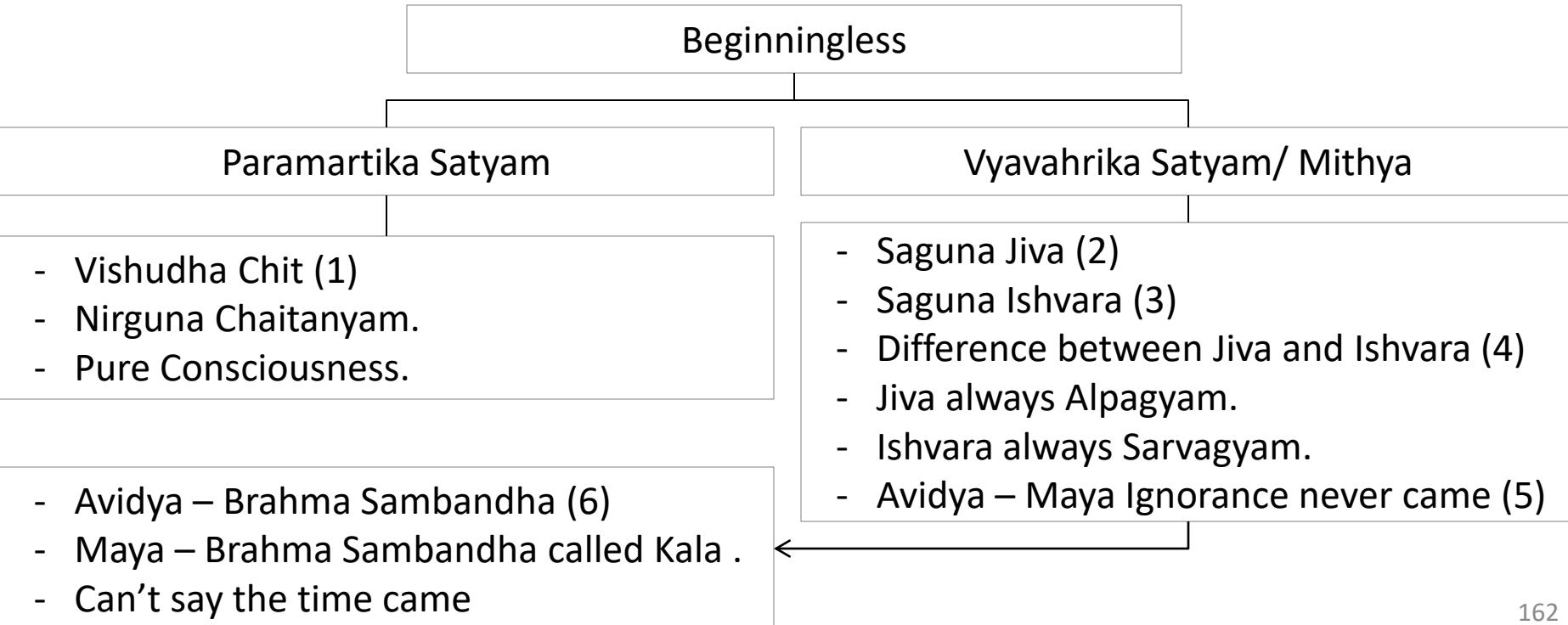
चराचरव्यपाश्रयस्तु स्यात् तद्व्यपदेशो भाक्तः तद्वावभावित्वात् ।

Characharavyapasrayastu syat tadvyapadeso bhaktah tadbhavabhabitvat ।

But the mention of that (viz., birth and death of the individual soul) is apt only with reference to the bodies of beings moving and non-moving. It is secondary or metaphorical if applied to the soul, as the existence of those terms depends on the existence of that (i.e., the body). [II – III – 16]

Conclusion :

- Creation of body superimposed, transferred.
- Jiva Anadi, Beginningless, endless.



- Jiva can never be created, No basis exists, Karma only if Jiva exists.

Anupravesha Vakyam :

- Brahman created world, Thereafter Brahman itself entered as Jiva.
- Waker does not create dreamer, Himself becomes dreamer by becoming dream body.
- Similarly Karanam Brahman creates body and himself available as Jiva.
- Jiva can't be compared to Mano Braheiva where Manaha is Karyam. There sentence reveals Mithyatvam.
- In Mahavakyam, Jivas Brahmanhood, Aikyam revealed not Bada – Samanadi Karanya Vakyam.
- For Anaadi Jiva, Ishvara creates body for Punya Papam Exhaustion.
- When one is Karayam and other Karanam, then it becomes Samanadi Karanya Vakyam. One becomes Satyam other Mithya.

Example :

Mirage Water	Sand
Born out of Rays of Sand	Alone exists

Pot	Clay
Karyam	Karanam

Rope	Snake
Karanam	Karyam

Manaha	Brahma
Karyam	Karanam

- Jivo – Brahma 5th Condition Karya – Karana Sambandha missing.
- Therefore it will not come under Bada – Samanadi Karanya Vakyam, but Aikya – Samanadi Karanya Vakyam.

Verse 62 :

विकृतित्वमवादि मनः प्रभृते –
 र्बहुशः श्रुतिषु प्रकृतेस्तु सतः ।
 अत एव समानविभक्तितया
 मनआदि सुवेद्यमसत्यमिति ॥६२ ॥

In many Upanisadic texts, the mind etc. are spoken of as the modifications of the Existence (Brahman), the material cause. Hence the mind etc. can be easily understood as unreal because of their being in the same case relation (with Brahman). [Verse 62]

- Connects conditions in.
- Example : Manaha – Brahma.
- In all Upanishads mind is Vikriti Karayam, Product.
- If 2 words have Karya – Karana Sambandha, then Satyam Mithya is derivation.
- In Jiva – Brahma Sambandha different.

Verse 63 :

जनितत्वमवादि नहि श्रुतिभि -
 जनकेन सताऽस्य शरीरभृतः ।
 मनआदिविकारविलक्षणतां
 प्रतियन्ति शरीरभृतस्तु ततः ॥६३॥

The Upanisads, however, have not declared the Creation of the individual Self by the Existence (Brahman), the cause. Therefore, (the wise) understand the individual Self to be different from the modifications as mind etc. [Verse 63]

Sambandha

Mano Brahman

Jiva Brahman

- Bada – Samanadi Karanya Vakyam.

5th Condition :

Karya Karana Mithyatva .

- Bava Nishchaya

Example : Gita :

- Arpanam.... [Chapter 4 – 24]
- Agnou Fire.
- Havi - Oblation Falsified.

- Aikya - Samanadi Karanya Vakyam.

5th Condition :

- Karya – Karana Abava.
- Jiva elevated to Brahman
- Paramartiya Satyam

Gita :

ब्रह्मार्पणं ब्रह्म हर्विर्ब्रह्माज्ञै ब्रह्मणा हतम् ।
 ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना ॥ ४.२४ ॥

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

Why Jiva not Karyam of Brahman?

- a) Anaadi – Jiva is Chaitanyam Brahma Svarupam not body, mind – product of Brahman.
- b) If creation Karma required to create world, karmas used by God, Karma Phala Data. Universe Jadam, Shariram created so that reflection possible for exhaustion of Karma Phalam.
- c) **Sruti Anu Pravesha :**
 - Chandogyo Upanishad : Chapter 6 - Aneeva Jeevena Atmana Anupraveshya.
 - Waker takes Avatar as dream observer.
 - Brahman itself obtains as Jiva in waking world.
 - Mind – Product, Jiva – Brahman.
- d) Sruti – Never talks of Jiva creation.
- e) By Jnanam – We are happily able to claim I am Brahman.
 - Jiva – Akaryam.

Verse 64 :

यदजीजनदम्बरपूर्वमिदं
जगदक्षरमीक्षणविग्रहकम् ।
प्रविवेश तदेव जगत्स्वकृतं
स च जीवसमाख्य इति श्रुतयः ॥६४॥

The Upanishads state that Brahman (lit, the Imperishable), which created this universe comprising the ether etc. after visualization, itself entered into the world created by It and thus That (Brahman alone) is called the individual self. [Verse 64]

Anupravesha :

- Shariram and Prapancha – Jadam.
- Build House and enter.
- Once Brahman enters , Name changes to Jiva and Ishvara.

Gita :

पुरुषः प्रकृतिस्थो हि मुङ्के प्रकृतिजानुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ १३.२२ ॥

The Purusa, seated in Prakrti, experiences the qualities born of Prakrti; attachment to the qualities is the cause of his birth in good and evil wombs. [Chapter 13 – Verse 22]

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ १३.२३ ॥

The supreme Purusa in this body is also called the Spectator, the permitter, the supporter, the enjoyer, the great Lord and the Supreme Self. [Chapter 13 – Verse 23]

- Inside Body - Jiva.
- Outside Body – Paramatma.
- Nama Bheda – One Sat Chit Ananda Atma. Only one Vastu.

- Only if Paramatma takes role of Jiva, He can Enjoy Shrishti, Jeevan Mukti.
- Advaita Avastha – No Fun, No teaching Possible.

Dakshinamurty Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
 शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।
 स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥८॥

Vishvam Pashyati Kaarya-Kaaranna-Tayaa Svasvaami-Sambandhatah
 Shissya-[A]acaarya-Tayaa Tatha-Eva Pitr-Putraady[i]-Aatmanaa Bhedatah |
 Svapne Jaagrati Vaa Ya Essa Purusso Maayaa-Paribhraamitah
 Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||8||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Differentiations that we See in the World as Cause and Effect, as Possessor-Possession Relations, as the Disciple-Teacher, and Also as Father-Son Relations etc, are all Differentiations within the One Atman, In Dream or Waking state, He, the One Purusha is always present, and (as if) Maya Wanders over Him and gives rise to all these Differentiations, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 8]

- Dvaitam Mithya – Can be switched Off.
- If Satyam, Can't switch off like car horn.

Verse 65 :

परमात्मविकारविभक्तमति -
 न भवत्यत एव शरीरभृतः ।
 यत एव विकारविभिन्नमति -
 न भवत्यत एव मृषात्वमतिः ॥६५॥

Thus the idea of the individual Self as the modification of the Supreme Self does not arise at all. Since the idea of the individual Self being the modification is not there, the idea of falsity (also will not be there with regard to it). [Verse 65]

- Jiva should not take himself different from Paramatma. Paramatma himself is playing role of Jiva, hence should not consider himself as product of Paramatma, Vikara of Paramatma.
- No Karya – Karana Bheda.
- Self not Mithyatva.
- In Brahma Arpanam Bashyam, Shankara falsifies Universe.
- Mithyatva Darshanam should be seen.
- Adhistana Brahman is Satyam.

Verse 66 :

अविभक्तविभक्त्यभिधानकृता
 परमात्मपदेन शरीरभृतः ।
 न भवेदिह तत्त्वमसिप्रभृतौ
 लवणं जलमित्यभिधासु यथा ॥६६ ॥

Nor, because of the mentioning of the same case termination for (the term) implying the individual Self with the word signifying the Supreme Self, can it be (a figurative expression) here in the texts such as "thou art That" etc as in the statements like "the water is salt". [Verse 66]

- Mithyatva Darshanam should not be entertained inspite of Samanadi Karanyam.
- Lavana Jalam - Ocean and Salt.
- Ocean water alone is salt.
- Salt water evaporated, crystalized, modified is salt.

- Salt – Mithya – Ocean water



Satyam.

- Clay – Pot (Pot Satyam)
- Svarna – Abarnam (Svarna – Satyam).
- Karyam is said to be false, Mithya in Chandogya Upanishad.

Taittriya Upanishad :

यदा ह्यैवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।
यदा ह्यैवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष श्लोको भवति ॥ ३ ॥

yada hyevaisa etasminnadrasye'nirukte'nilayane'bhayam
pratistham vindate, atha so'bhayam gato bhavati,
yada hyevaisa etasminnudaramantaram kurute,
atha tasya bhayam bhavati, tattveva bhayam viduso, manvanasya,
tadapyesa sloko bhavati ॥ 3 ॥

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

- No difference between Jivatma and Paramatma.
- Equation Aikyam is message.
- Not negation – Mithya.

Verse 67 :

परमात्मविकारनिराकरणं
कृतमस्य शरीरभृतस्तु यतः ।
परमेश्वररूपविलक्षणता
न मनागपि देहभृतोऽस्ति ततः ॥६७॥

That the individual Self is the modification of the Supreme Self has been refuted. hence the individual Self is not at all different from the very nature of the Supreme god. [Verse 67]

- In Aham Brahma Asmi, Triangular format should be replaced by binary format.
- Not academic exercise, but it should change format of life.

Example :

Jiva	Paramatma
Spark	Conflagration

- Part – Whole, Small – Big.
- Amsha – Amshi Bava should go, No difference.
- I am not part of Paramatma but I am Paramatma.

Prasthana Trayam	Other Granthas
<ul style="list-style-type: none">- Akarana Grantha- Original	<ul style="list-style-type: none">- Prakarana Granthas

Taittriya Upanishad :

यदा ह्यैवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।
यदा ह्यैवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष श्लोको भवति ॥३॥

yada hyevisa etasminnadrasye'hirukte'nilayane'bhayam
pratistham vindate, atha so'bhayam gato bhavati,
yada hyevisa etasminnudaramantaram kurute,
atha tasya bhayam bhavati, tattveva bhayam viduso, manvanasya,
tadapyes a sloko bhavati ॥ 3 ॥

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

- Udarmantaram – If you make Bheda, You have come to triangular format.
- Most powerful factor is Karma , Not Jiva, Jagat, Ishvara.
- Ishvara bound by duty, Phala data, distributes both Sukham and Dukham – Bhokta screams.
- **Advaita Makarata :**
Falsify Karma Jiva, Jagat, Ishavara.

Maya Panchakam :

- I am different than Jiva, Jagat, Ishvara and Karma Rahitaha.
- Maya responsible for Jiva, Jagat, Ishvara Bheda.
- Falsify , No other method.

Taittriya Upanishad :

- Adrishyem Anilaye... Abayam pratishtam.

Conclusion :

- When 2 words used and one is Karyam and other is Karanam, then it is called Karya – Karana Pratipadika Samyoga Samanadi Karanyam.
- Falsification of Karyam Revealed.

Example :

- Cloth is thread.
- In Tat Tvam Asi - Not revealing Karyam and Karanam but Aikyam.
- Jiva Atma totally identical with Paramatma.

Kaivalya Upanishad :

यत्परं ब्रह्म सर्वात्मा विश्वस्यायतनं महत् ।
सूक्ष्मात्सूक्ष्मतरं नित्यं स त्वमेव त्वमेव तत् ॥ १६ ॥

yatparamā brahma sarvātmā viśvasyāyatanaṁ mahat
sūkṣmātsūkṣmataram nityam sa tvameva tvameva tat ॥ 16 ॥

That which is the Supreme Brahman, the Self in all, the ample Support of the Universe, Subtler than the subtle and Eternal... That alone thou art, thou alone art that. [Verse 16]

- You are Brahman, Brahman is you.

Verse 68 :

ननु जीवस्तोरणुमात्रमपि
स्वगतं न विशेषणमस्ति यदा ।
वद तत्त्वमसीति तदा वचनं
किमु वक्ति तथैष त इत्यपि च ॥६८॥

(Opponent :) If there is not even the minutest distinction between the individual Self and the Existence, tell, what indeed does the text "Thou art That" and also the text "this is your Self that is within all" declare? [Verse 68]

Verse 54 – 72 : Vidhi Vada Nirakaranam

Tat	Tvam Asi
Nirguna Chaitanyam	Nirguna Chaitanyam

- One entity revealed by Baga Tyaga Lakshanam.

Purva Pakshi :

a) What is the use of saying :

- Chair = Chair
- Universe = Universe.
- Come to Vidhi Vada, meditate on Jivatma invoking Paramatma, accept Bheda.

b) If attributes are not there what is the use of saying.

- Jiva has inferior attribute and you Negate.
- Ishvara has superior attribute and you negate.
- How differentiating, Distinguishing attributes when revealed as Nirgunam only.
- Similarly other Mahavakyams Futile.

यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः,
यं पृथिवी न वेद, यस्य पृथिवी शरीरम्,
यः पृथिवीमन्तरो यमयति,
एष त आत्मान्तर्याम्यमृतः ॥ ३ ॥

yah prthivyām tiṣṭhan prthivyā antarah,
yam prthivī na veda, yasya prthivī śarīram,
yah prthivīm antaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ ॥ 3 ॥

He who inhabits the earth but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, is Internal Ruler, your own immortal self. [III – VII – 3]

योऽप्सु तिष्ठन्नद्योऽन्तरः, यमापो न विदुः,
यस्यापः शरीरम्, योऽपोऽन्तरो यमयति,
एष त आत्मान्तर्याम्य-मृतः ॥ ४ ॥

yo'psu tiṣṭhann, adbhyo'ntarah, yam āpo na viduh,
yasyāpah, śarīram, yo'po'ntaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ ॥ 4 ॥

He who inhabits water but is within it, whom water does not know, whose body is water, and who controls water from within, is the Internal Ruler, your own immortal self. [III – VII – 4]

योऽग्नौ तिष्ठन्नग्नेरन्तरः, यमग्निं वेद,
यस्याग्निः शरीरम्, योऽग्निमन्तरो यमयति,
एष त आत्मान्तर्याम्यमृतः ॥ ५ ॥

yo'gnau tiṣṭhann, agner antarah, yam agnir na veda,
yasyāgnih śarīram, yo'gnim antaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ ॥ 5 ॥

He who inhabits fire but is within it, whom fire does not know, whose body is fire, and who controls fire from within, is the Internal Ruler, your own immortal self. [III – VII – 5]

योऽन्तरिक्षे तिष्ठन्नतरिक्षादन्तरः, यमन्तरिक्षं न वेद,
यस्यान्तरिक्षं शरीरम्, योऽन्तरिक्षमन्तरो यमयति,
एष त आत्मान्तर्याम्यमृतः ॥ ६ ॥

yo'ntarikṣe tiṣṭhann antarikṣād antarah, yam antarikṣām na veda,
yasyāntarikṣām śarīram, yo'ntarikṣām antaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ ॥ 6 ॥

He who inhabits the sky but is within it, whom the sky does not know, whose body is the sky, and who controls the sky from within, is the Internal Ruler, your own immortal self. [III – VII – 6]

यो वायौ तिष्ठन्वायोरन्तरः, यं वायुर्न वेद,
यस्य वायुः शरीरम्, यो वायुमन्तरो यमयति,
एष त आत्मान्तर्याम्य-मृतः ॥ ७ ॥

yo vāyau tiṣṭhann vāyor antaraḥ, yam vāyur na veda,
yasya vāyuḥ śarīram, yo vāyum antaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ ॥ 7 ॥

He who inhabits the air but is within it, whom the air does not know, whose body is the air, and who controls the air from within, is the Internal Ruler, your own immortal self. [III – VII – 7]

यो दिवि तिष्ठन्दिवोऽन्तरः, यं द्यौर्न वेद,
यस्य द्यौः शरीरम्, यो दिवमन्तरो यमयति,
एष त आत्मान्तर्याम्य- मृतः ॥ ८ ॥

yo divi tiṣṭhan divo'ntaraḥ, yam dyaur na veda,
yasya dyauḥ śarīram, yo divam antaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ ॥ 8 ॥

He who inhabits heaven but is within it, whom heaven does not know, whose body is heaven, and who controls heaven from within, is the Internal Ruler, your own immortal self. [III – VII – 8]

य आदित्ये तिष्ठन्नादित्यादन्तरः, यमादित्यो न वेद,
यस्यादित्यः शरीरम्, य आदित्यमन्तरो यमयति,
एष त आत्मान्तर्याम्यमृतः ॥ ९ ॥

ya āditye tiṣṭhann ādityād antaraḥ, yam ādityo na veda,
yasyādityaḥ śarīram, ya ādityam antaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ ॥ 9 ॥

He who inhabits the sun but is within it, whom the sun does not know, whose body is the sun, and who controls the sun from within, is the Internal Ruler, your own immortal self. [III – VII – 9]

यो दिक्षु तिष्ठन्दिग्भ्योऽन्तरः, यं दिशो न विदुः,
यस्य दिशः शरीरम्, यो दिशोऽन्तरो यमयति,
एष त आत्मा- न्तर्याम्यमृतः ॥ १० ॥

yo dikṣu tiṣṭhan, digbhyo'ntaraḥ, yam diśo na viduḥ,
yasya diśaḥ śarīram, yo diśo antaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ ॥ 10 ॥

He who inhabits the quarters but is within them, whom the quarters do not know, whose body is the quarters, and who controls the quarters from within, is the Internal Ruler, your own immortal self. [III – VII – 10]

यश्चन्द्रतारके तिष्ठुश्चन्द्रतारकादन्तरः, यं चन्द्रतारकं न वेद्.
यस्य चन्द्रतारकं शरीरम्, यश्चन्द्रतारकमन्तरो यमयति,
एष त आत्मान्तर्याम्यमृतः ॥ ११ ॥

yaś candra-tārake tiṣṭhamiś candra-tārakād antaraḥ, yaṁ candra-tārakam na veda,
yasya candra-tārakam śarīram yaś candra-tārakam antaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ ॥ 11 ॥

He who inhabits the moon and stars but is within them, whom the moon and stars do not know, whose body is the moon and stars, and who controls the moon and stars from within, is the Internal Ruler, your own immortal self. [III – VII – 11]

Esha Atma	Antaryami
Jivatma	Paramatma

- Nirguna Chaitanyam = Nirguna Chaitanyam Convey's what?

Verse 69 :

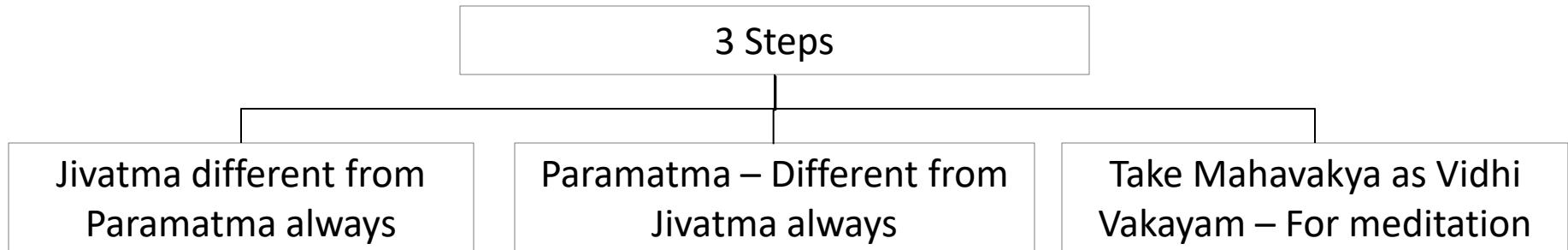
स्वगतं यदि भेदकमिष्टमभू -
दणुमात्रमपीश्वरदेहभृतोः ।
अपनेतुमशक्यमदो वचनै -
रमुनाऽस्य पृथक्त्वनिषेधपरैः ॥६६ ॥

(Vedanntin :) Even if the slightest difference that is innate be approved of between the Supreme Self and the individual self, it is impossible to remove that by the statements that are intent on negating the difference between the two. [Verse 69]

Totaka :

- Assume equation is no use.
- Samanadhi Karanyam , a wasted Vakayam, How will you resolve.

Purva Pakshi :



Totaka :

- What is benefit?

Nature Of 'Jivatma'	Nature of 'Paramatma'
<ul style="list-style-type: none">- Samsari- Karta- Bokta- Alpagya	<ul style="list-style-type: none">- Asamsari- Akarta,- Abokta- Sarvagya

- Assume they are different, Can Samsara Go away, By meditating in Bheda?
- Can Jiva get out of its essential nature of Samsara.
- Essential, Intrinsic Nature can never be removed by any Sadhana - Why?
- **Definition of intrinsic nature :**
That which can't be negated.
- If removed, Substance destroyed, does not exist.

Example :

a) Remove heat from fire, no fire.

- Remove Chaitanyam from Jiva, no Jiva.

b) Remove heat from water, Water exists.

- Remove body, mind, from Jiva and Universe from Ishvara.
- Jiva and Ishvara exist as Satyam Atma.
- Upasana will not give Moksha .
- All Shastras redundant.

Karma Khanda :

- Gives Anitya Phalam of Svarga.

Totaka :

Jivatma	Nature of Paramatma
<ul style="list-style-type: none">- Essentially Asamasari, Pure Chaitanyam.	<ul style="list-style-type: none">- Because of Ignorance, Misconception of Samsara, non essential incidental nature is superimposed on Atma, which can go away. Because superimposed can go away by Knowledge .

Rope	Snake
- Intrinsic	- Superimposed, Samsara, Sweating.

Atma Chaitanyam	Body – Mind – World
- Satyam - Never Changing	- Everchanging, incidental, superimposed. - Goes away by knowledge of Satya Atma.

Waker	Dreamer
- Satyam - Lying Peaceful	- Incidental within Anupravesha with ignorance, Sweating, wakes up, liberated .

Totaka :

- In your method, Jivatma – in Vaikunta also Samsari person, in A/C room also sick.
- In 3 verses Totaka refutes Jivatma / Paramatma Bheda and Upasana Bheda. Very important Mantras.
- Advaitin accepts Dasoham as stepping stone but ends as Soham.

- Have to finally come to Advaitam for removing fear.
- Once Jivatma / Paramatma Bheda comes, You are in triangular format, Bayam, Samsara comes.
- What is most powerful? Not Jiva / Jagat / Ishvara but Karma.
- Bhagwan does Srishti when Karma ready, Sthithi when Karma is on and laya when Karma folds up according to Papam and Punyam.
- Bheda – Means Karma, Samsara.
- In binary format everything including Karma falsified.
- By any amount of Upasana, Vidhi Vakayam, Meditation will not help Mumukshu.
- Samsara can never be eliminated.
- Go to Brahma Loka, Samvata suspended.

Gita :

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ ८.१६ ॥

Worlds upto the world of Brahmaji are subject to rebirth, O Arjuna; but he who reaches Me, O Kaunteya, has no rebirth. [Chapter 8 – Verse 16]

- Samsara can't be negated if its my essential nature.
- Ataha, therefore, Vidhi Vada not acceptable.

Verse 70 : Same Idea

इह यस्य च यो गुण आत्मगतः
स्वत एव न जातु भवेत्परतः ।
वचनेन न तस्य निराकरणं
क्रियते स गुणः सहजस्तु यतः । ॥७० ॥

In this world, (it is found that) the inherent quality of an object is quite natural to it and not accidental in any way. And because that quality is natural, it cannot be negated by (mere) statement. [Verse 70]

- Samsara can't be negated if its my essential nature.

Example :

- Liquidity of Water.
- Heat of Fire.
- If samsara was intrinsic attribute of Jiva Atma, then Sat Chit Ananda, would not be possible.
- Essential nature can never be eliminated.

Main argument So far :

a) No verb Upasita in Tat Tvam Asi.

b) Sruti Support :

- Brahman created world and entered Sthula Shariram. (Mahavakya) Chaitanyam enters after body is built in Jiva.

Purva Pakshi : Verse 68

- What is the use of saying Nirguna Chaitanyam = Nirguna Chaitanyam.

Totaka Answers :

- Verse 69, 70, 71, 72.
- Verse 72 - Main answer.

Totaka :

- Suppose no Aikyam, How do you resolve Futility?

Purva Pakshi :

- Visualise Jivatma + Paramatma different, is it then meaningful?

Totaka : Verse 69

- If Samsara Intrinsic nature, it will never go.

Verse 70 : Anirmoksha Prasanga

Jivatma	Paramatma
<ul style="list-style-type: none">- Ever Samsari- Intrinsic	<ul style="list-style-type: none">- Ever Asamsari- Intrinsic

- Remove essential nature, Substance disappears.
- All Sadhanas wasted, No Moksha.
- Elimination of Samsara not possible in Vidhi, Guna, Stuti Vakyams.

उपासनाश्रितो धर्मो जाते ब्रह्माणि वर्तते ।
प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ १ ॥

Upasan-asrito dharmo jate brahmani vartate I
prag-utpatte-rajam sarvam tenasau krpanah smrtah II 1 II

The individual ego taking to the Path of Devotion (Upasana) imagines itself to be related to the manifest Brahman, who is supposed by it as having manifested Himself. Such an ego is said to be of narrow intellect because it thinks that before Creation, all was of the nature of the unborn Reality. [III – K – 1]

- Upasaka Unfortunate who try to remove samsara by meditation.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इल्लेषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah
na mumuksur-na vai mukta ityesa paramarthata II 32 II

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

- Samsara is misconception, if intrinsic, can not be eliminated.

Verse 71 :

वचनं त्ववबोधकमेव यत् -
स्तत एव न वस्तुविपर्ययकृत् ।
नहि वस्त्वपि शब्दवशात्प्रकृतिं
प्रजहात्यनवस्थितिदोषभयात् । ७१ ॥

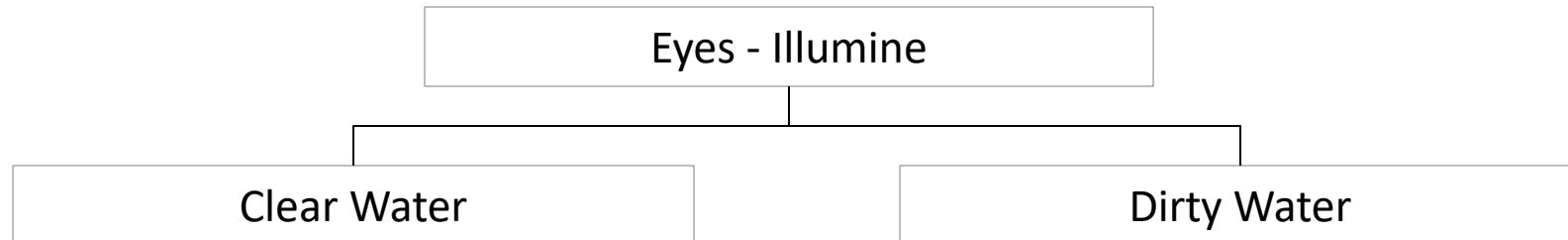
A statement is only to convey the essential nature of an entity and hence it cannot cause any change in the entity itself. Nor, indeed, does an entity give up its natural state under the influence of any statements because in that case there will be the fear of the logical fallacy called infinite regress. [Verse 71]

Same Idea :

- If samsara essential nature of Jiva, Veda Vakyam can't negate Samsara.

Pramanam :

- Reveal a substance, can't change a substance positively or negatively.



- Upasana can bring about change in incidental nature not intrinsic.
- Karta can not be converted into Akarta by a process.
- Any parmanam can only reveal, Illumine a product as it is. Can't bring change in Vastu.
- Vastu can not give up its nature, Svanasha Bayat.
- All sadhanas useless if Jivatma / Paramatma Bheda intrinsic, Therefore accept Aikyam.

Verse 72 :

यत एवमतो विषयस्य गुणं
विषयेण सहात्मनि मूढधिया ।
अधिरोपितमप्स्विव भूमिगुणं
प्रतिषेधति तत्त्वमसीति वचः ॥७२ ॥

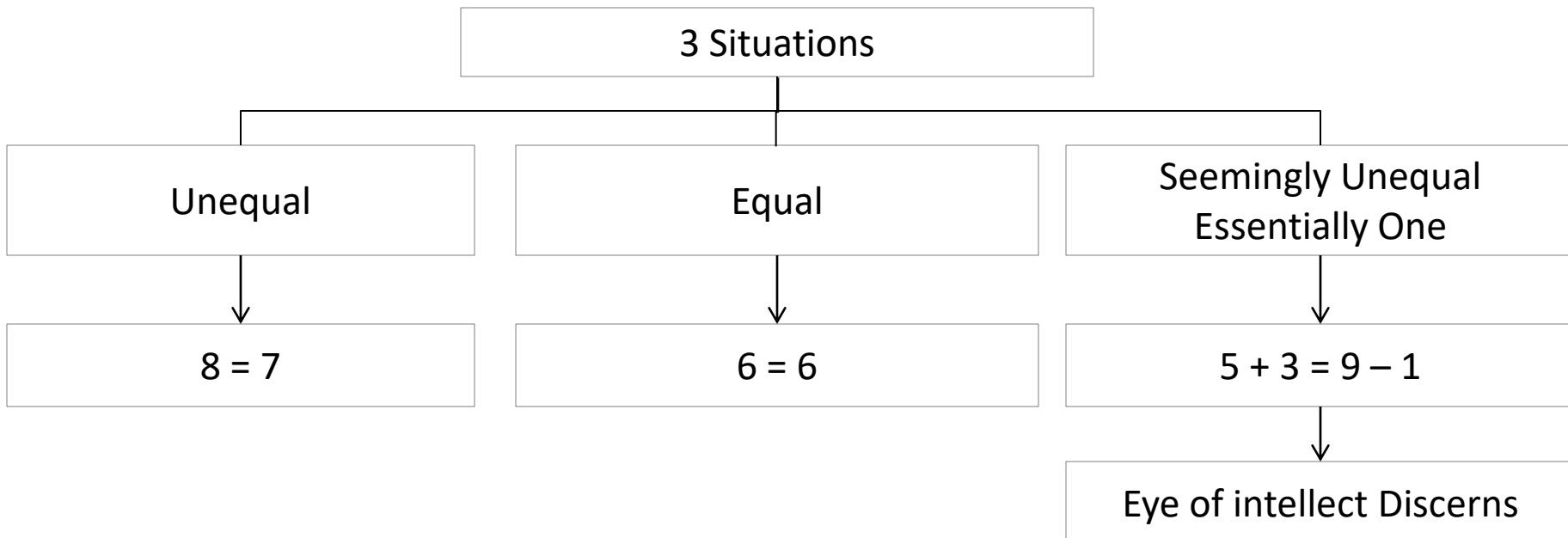
Thus the text "Thou art that" negates the attributes of the matter or the non-self superimposed along with the latter on the Self by the ignorant, just as the characteristic of the earth (i.e. the odour) is superimposed on the water. [Verse 72]

Purva Pakshi :

- What is the benefit of saying Nirguna Chaitanyam is Nirguna Chaitanyam – Vedanta Redundant Shashtra.
- Main argument in this verse.

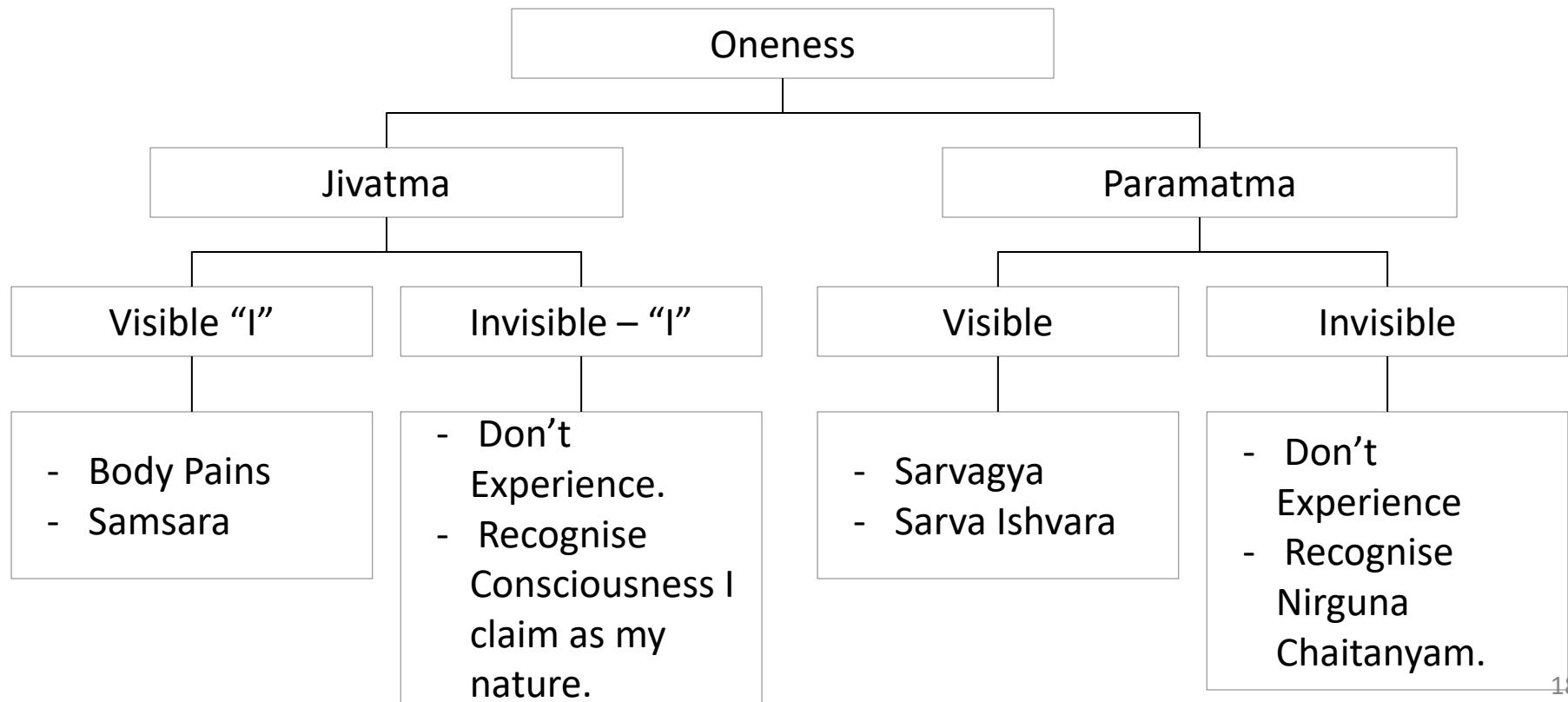
Totaka :

a) What is the purpose of equation.



- Superficially Jivatma – Never Understood as Nirgunam Chaitanyam because of Confusion.
- Superimpose Saguna attributes of Sharira Trayam on Nirguna Jivatma.
- Jivatvam – Raaghi, Krodhi, Kami, Bosthood, Studenthood, Sharira Trayam on Nirguna Nitya Chaitanyam Jivatma.

- In Vedanta qualification is disqualification.
- Equation required because superficially Jivatma / Paramatma different but essentially one Atma.
- Negative attributes handed over to Sharira Traya owner Ishvara.
- Positive attributes of Prapancha handed over to Prapancha Traya owner Ishvara.
- Even when fleshy eyes see, body and world you see Chaitanyam.
- When subtle body, experiences emotions, you see invisible Nirguna Sakshi Chaitanyam.



- This is shifting from Δ format to binary format.
- Drops Adhiropita Gunas.
- No physical change, Only change in Understanding, Silent intellectual event.
- There is shift in usage of 'I'.
- Ahamkara, Mamakara removal from Pancha Anatma is the benefit.
- In that removal what is the benefit?
- With Aham, Mamakara Nirakaranam, Samsara dropped, look at Anatma Objectively, claim subjective nature of Nirguna Chaitanyam claim greatest benefit of human, Moksha Purushartha.
- Seeing oneness inspite of seeing difference is benefit of Mahavakya.
- Adhiropitam Gunan is important Adjective.

This is rope	Aham Brahma Asmi
<ul style="list-style-type: none"> - Removes falsely superimposed Snake. - Mind Projects Snake due to Ignorance. 	<ul style="list-style-type: none"> - Removes falsely superimposed Aham Jivosmi. - Mind projects Jivatvam due to ignorance of Brahman.

Superimposition of

Anatma

- Dharmi Adhyasa
- Substance
- Jiva Sharira Trayam
- Prapancha Trayam
- Vishaya Guna

Anatma Gunas

- Dharma Adhyasa
- Attribute.
- Attributes of Sharira Trayam
- Attributes of Prapancha Trayam.
- Vishaya Guna

- After Mahavakya, No Swami or Dasa Bava – Only Ekatma.
- No devotee, Diety, Duality Bava.
- Sentence takes one from Dasoham to Soham.

Totakas Example :

- Smell of various Containers, Constituents of earth, Guna superimposed on pure Jalam.

Tattva Bodha :

Akasha	Shabda
Vayu	Sparsha
Agni	Rupa
Jala	Rasa
Prithvi	Gandha

Atma	Anatma
<ul style="list-style-type: none"> - Pure Water - Jnani : Mind has attributes, I am free. - I declare I am not mind. - Don't wait for Raaga, Dvesha to leave Mind. - Anatma Improvement incidental, not Goal. - Atma ever Poornaha, conveyed through Mahavakayam. 	<ul style="list-style-type: none"> - 3 Sharirams Dirt – Raaga, Dvesha, 3 states belong to Sukshama Shariram. - 10 % Mind body, does not exist. <p>Gita :</p> <ul style="list-style-type: none"> - Indriyasya Indriya Arthe Raag – Dvesha Vyavastitou... [Chapter 3 – Verse 34] <div style="display: flex; justify-content: space-around; align-items: center;"> <div style="border: 1px solid black; padding: 5px; text-align: center;"> Devatas Have </div> <div style="display: flex; justify-content: space-around; align-items: center; margin-top: 10px;"> <div style="border: 1px solid black; padding: 5px; text-align: center;"> Instruments </div> <div style="border: 1px solid black; padding: 5px; text-align: center;"> Vehicles </div> </div> <div style="display: flex; justify-content: space-around; align-items: center; margin-top: 10px;"> <div style="border: 1px solid black; padding: 5px; text-align: center;"> <ul style="list-style-type: none"> - Krishna – Flute - Saraswati - Veena - Shiva – Damru </div> <div style="border: 1px solid black; padding: 5px; text-align: center;"> <ul style="list-style-type: none"> - Vinayaka - Mouse - Sukumara – Peacock </div> </div> </div>

Gita :

इन्द्रियस्येन्द्रियस्यार्थं रागद्वेषौ व्यवस्थितौ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ॥ ३.३४ ॥

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway ; for, they are his foes. [Chapter 3 – Verse 34]

Conclusion :

- Mahavakya not Futile, Has benefit of Moksha.
- Verse 55 - 72 Consolidation, Vidhi Vada refuted, Done once again in verse 86 – 104.

Verse 73 :

अत एव न दृष्टिविधानपरं
गुणवादपरं च न तद्वचनम् ।
स्तुतिवाद्यपि नैतदुपास्यतया
विधिरत्र न देहभृतोऽस्ति यतः ॥७३ ॥

This is why that statement (Thou art That) is not meant either for enjoining the meditation or for conveying the secondary sense; nor can it be a eulogistic one as well. (And it is not for enjoining any meditation) because there is no injunction here with regard to the embodied Self as the object to be meditated upon. [Verse 73]

Conclusion :

- Therefore in Mahavakya there is no Upasana Vidhi.
- Upasana is imagination, Visualisation, not a fact.
- I imagine you are intelligent, Beautiful, means you are not a fact.
- Mahavakya to reveal a fact, Vastu Vada.
- Because of same set of reasons of first Vada, Mahavakya not Guna, Stuti Vada.
- No figurative, Decorative, Alankara Vakyam.

Guna Vada : Verse 51

अथवा त्वमितिध्वनिवाच्यमिदं
सदसीति वदेद्वचनं गुणतः ।
विभयं पुरुषं प्रवदन्ति यथा
मृगराडयमीश्वरगुप्त इति ॥५१ ॥

Or this statement ("Thou art That") would metaphorically speak of what is expressed by the term "Thou" (i.e. the individual Self) as, "Thou art Existence (Brahman)", just as people describe a fearless man as "This Ishvaragupta is a lion". [Verse 51]

- This person Ishvara Gupta is a lion.
- Not meant for meditation or a fact.
- Leader of all majestic, like lion, in forest.
- How Mahavakya is Tatparya Vakyam – meant for teaching?
 - Shad Tatparya Lingani.
 - Upkarma Upsamhara.
 - Abhyasa.
 - Apoorvata.
 - Phalam
 - Arthpatti
- **Dealt in Brahma Sutra 1 – 1 – 4 :**

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

यदि वा स्तुतये सदसीति वदे -
न्मध्यवानसि विष्णुरसीति यथा ।
त्वमिति श्रुतिवाच्यसतत्त्वकता -
मथवा सत एव वदेद्वचनम् ॥५२॥

Or this text would say "(Thou) art the Existence" in order to praise (The individual Self) just as (people say) "Thou art Lord Indra" or "Thou art Lord Visnu" to eulogise (a donor). Or (contrarily) it may convey that Existence i.e. Brahman alone is of the nature of what is expressed by the term "Thou" i.e. the individual Self. [Verse 52].

- Feel good Factor.
- You are Indra... etc.
- Not conditioning, but systematic teaching.

Tvam Pada :

- Avasta Traya, Panch Kosha, Sharira Trayam.

Tat Pada :

- Srishti Prakaranam.

Asi Pada :

- Vachayartha Lakshayartha, Bagatyaga Lakshana.

Science :

- Sun not rising, but as though rising.

Conditioned Person :

- Not given freedom to hear other systems, No free thinking.

Verse 74 :

सत एव हि नाम जगत्प्रकृते -
रूपधानवशादिह जीव इति ।
अत एव न जीवसतत्त्वकतां
प्रकृतस्य सतः प्रतिपादयति ॥७४ ॥

Here, the Existence (i.e. Brahman), the root cause of the universe, is itself named as the individual Self on account of the limiting adjuncts as (mind etc.). Hence that text does not speak of the nature of being the individual Self for the Existence which is under consideration. [Verse 74]

Chandogya Upanishad :

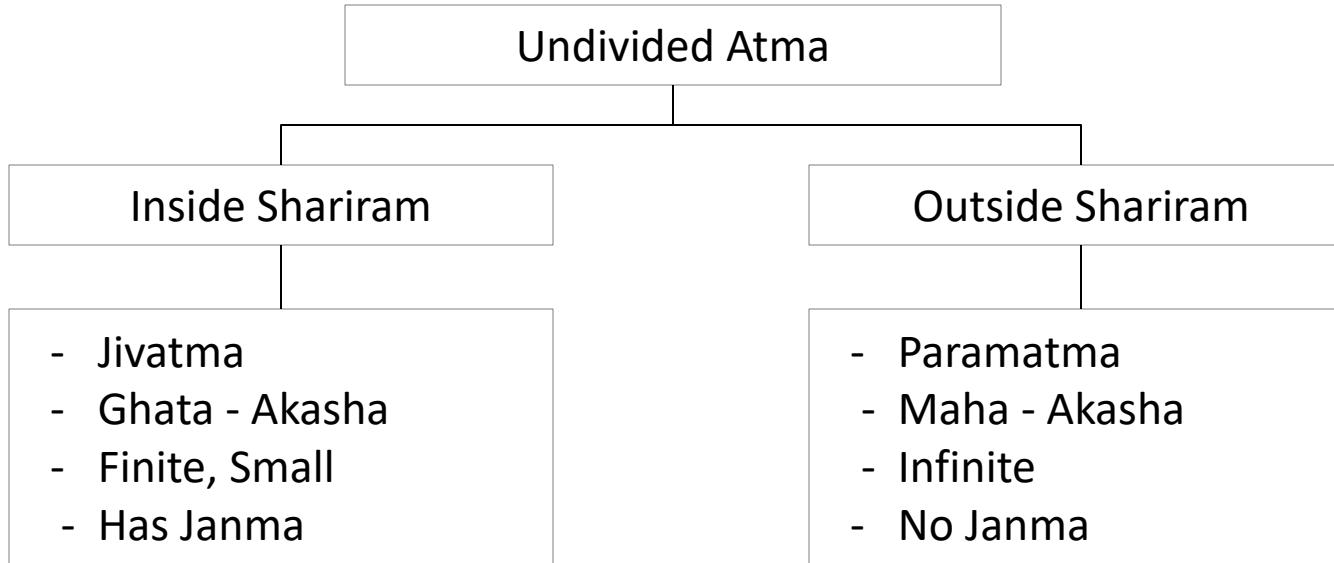
सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

Sadeva somyedamagra āsīdekamevādvitīyam;
Taddhaika āhurasadevedamagra āsīdekamevādvitīyam
tasmādasataḥ sajjāyata.

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

a) Sad Bagawan created Buta, Bautika Prapancha in which Sthula, Sukshama Sharirams are presented.

- Jadam in nature, No sentiency, can't transact independently.
- Costume not enough for Drama.
- Chetana actor required.
- Paramatma Tatvam required.
- Enters all Sharirams and Prapancha.



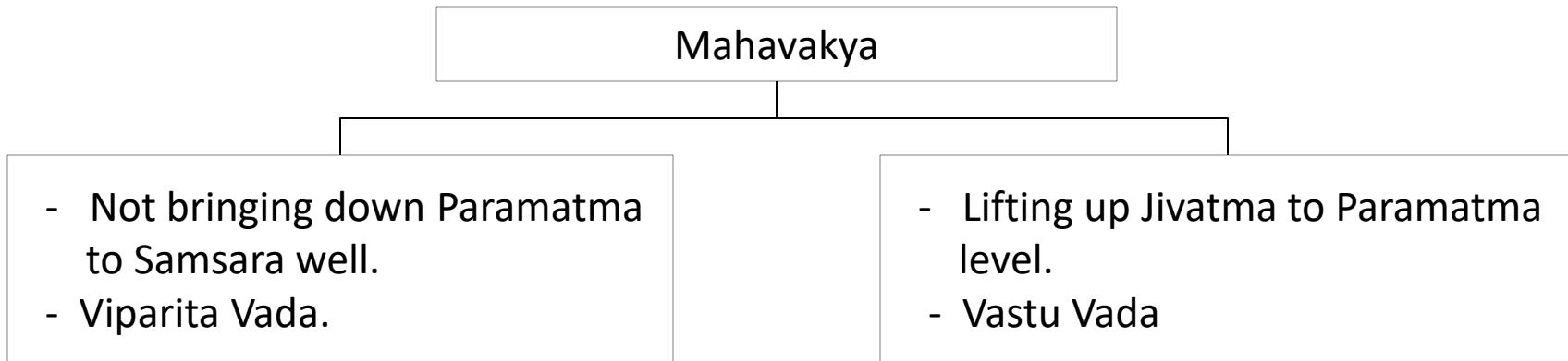
- One Atma renamed Jivatma, Paramatma.
- Jivatma behind every body referred as Aham, is Paramatma.
- Why new Name?
- “Updesha Vashat”.
- Because of Availability of Sharira Upadhi container all pervading Consciousness is within body container and also outside.
- Wall does not displace or divide space.
- Body, World does not displace, divide Consciousness.
- Undivided Consciousness, seemingly divided.
- For seemingly divided consciousness, New name given Jiva.

Mistake :

- Jiva takes seeming division as real division, part of Paramatma, Don't claim Paramatma, Visishta Advaitin.

Aim of Mahavakya :

- To point out, Jivatma only seemingly different from Paramatma, is really Paramatma only.
- Jiva revealed as Paramatma not Vice Versa.



Verse 75 :

यदि जीवसतत्वकतां गमये -
दणिमादिगुणस्य जगत्वकृतेः ।
अणिमादिगुणोक्तिकताऽस्य मृषा
यदि वाऽस्य शरीरभृदात्मकता ॥७५ ॥

If (that text "Thou art That") were to convey the state of being the individual Self for (Brahman) which is of the nature of subtle essence etc. and the root cause of the universe, then speaking of the nature of being subtle essence etc. for It (i.e. Brahman) would be meaningless. Or if (declaring the nature of being subtle essence etc. is true), then Its being of the nature of being the individual self must be untrue.
[Verse 75]

Brilliant Argument for Conviction : Textual Argument :

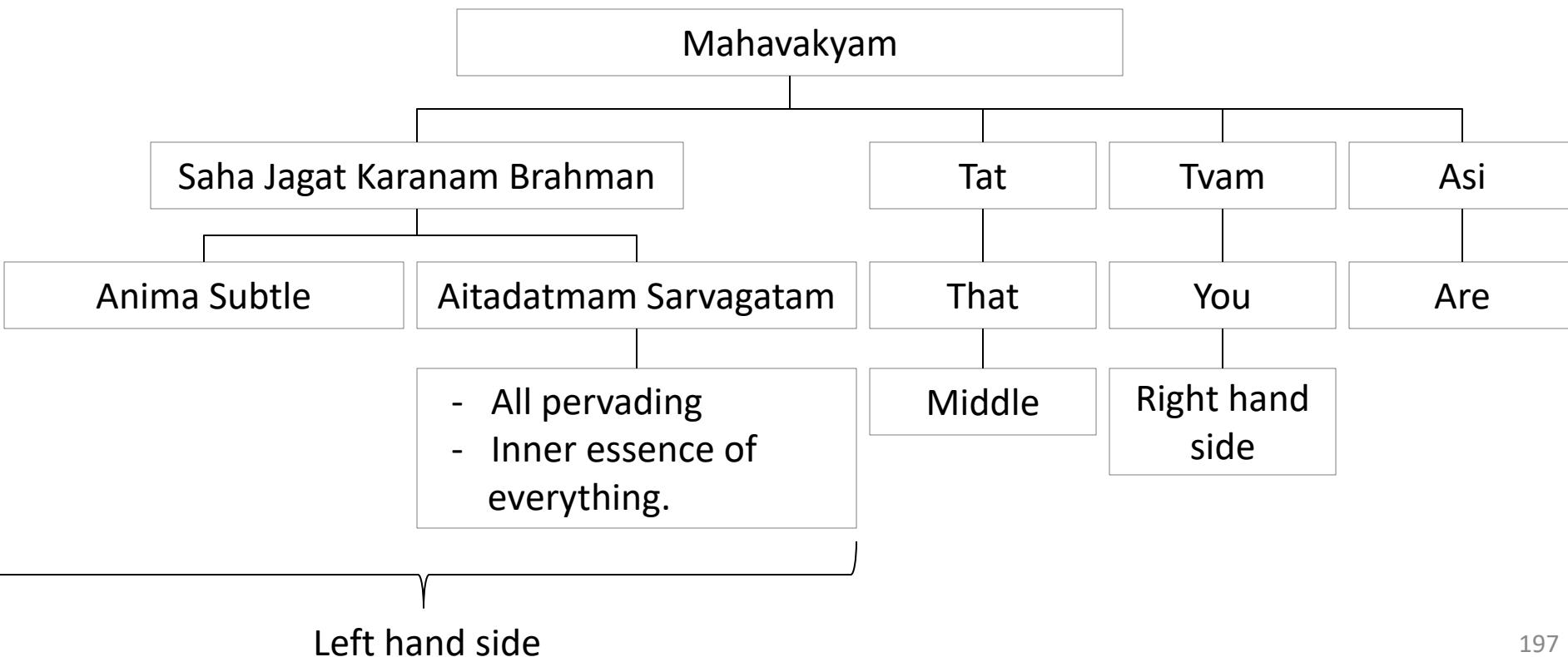
Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं
स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ७ ॥

*Sa ya eṣo'ṇimaitadātmyamidam sarvam tatsat�am
sa ātmā tattvamasi śvetaketo iti bhūya eva mā
bhagavānvijñāpayatviti tathā somyeti hovāca.*

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. [Svetaketu then said] Sir, please explain this to me again. Yes, Somya, I will explain again, replied his father. [6 – 8 – 7]

- Mahavakya repeated 9 times.



Totaka :

2 Readings of Mahavakyams

- Jivatma elevated to Brahman Status.
- Brahman brought down to 'Jivatma'.

- If Brahman is Finite, there will be 2 Finites – Jiva and Brahman.
- Anima and Aitadatmayam Sarvgatam will be falsified.
- Brahman becomes miserable, Jiva in Purva Pakshi Matam.
- In my Matam, Jiva is elevated to Brahman – Jagat Karanam, Anima, Sarvagatam, Finiteness falsified.

Do you want to falsify

Finitude of 'Jivatma'

Vastu Vada

Infinitude of Brahman

Viparita Vada

Puva Pakshi :

- Does not want to make Paramatma finite, keeps infinite, omnipotent Valid.

Totaka :

- If you want to make Jivatma status infinite then, Jivatma – Status of Finitude seen as false.
- To keep Left Hand Side valid, have to retain Jivatma – Status of ‘Paramatma’ Samsaritvam should be Mrisha – Falsified.

Verse 76 :

इह संसृतिहेतुनिराकरणं
कृतमस्य शरीरभूतोऽभिमतम् ।
परमेश्वरमात्मतया ब्रुवता
वचनेन च तत्त्वमसीत्यमुना । १७६ ॥

Here the text Thou art That which speaks of the Supreme God as the Self, effects the removal of the root cause of transmigration (i.e. the ignorance) and that is agreeable to the individual self.
[Verse 76]

2 Options

Left Hand Side

- Paramatma – Infinitude
Adjective.

Right Hand Side

- Jivatma – Finitude
Adjective.

- Both Adjectives can't go to Tat Brahman, opposed to each other.
- Have to retain one.

Purva Pakshi :

- Falsify infinitude, make 'Paramatma' into 'Jivatma' what is wrong.
- Purpose of coming to Vedanta is to remove finitude of 'Jivatma' – Samsari.
- Not to add one more 'Paramatma' into Samsari category.
- Not get Consolation - Neighbour also in hell, has no Electricity.
- Samsaritva Nivritti is the Aim. Then Moksha Shashtra valid.
- Mahavakya may knock off Paramatma's infinitude but not Jiva's finitude.

Atma Bodha :

तपोभिः क्षीणपापानां शान्तानां वीतरागिणाम् ।
मुमुक्षुणामपेक्ष्योऽयमात्मबोधो विधीयते ॥ १ ॥

tapobhīḥ kṣinapapanam santanam vitaraginam,
mumuksunamapeksyo'yamatmabodho vidhiyate ॥ 1 ॥

I am composing this 'Atmabodha', the treatise on the Self-knowledge, for those who have purified themselves by austerities, who are peaceful in heart, who are free from cravings and are desirous of Liberation. [Verse 1]

- Parichinna Eva Jnanat.
- Samsari is notion of physical entrapment to body first, then to family, company, club, nation, fundamental entrapment, I am in the body.
- Therefore pay for Videha Mukti. Body prison wall, circumscribed, no freedom.
- Body can't trap Consciousness.
- Wall can't trap space.

- I am not entrapped, I have a sense of being entrapped.
- Freedom not physical event, Body need not go for freedom.

Aitreya Upanishad :

- Bird free from cage through knowledge.
- By sheer knowledge, understand no body can entrap me the Consciousness.
- Removing sense of entrapment is aim of Vedanta which is not removed in Viparita Vada.

Verse 77 :

त्वमसीति पदद्वयमेति युजां
 तदिति ध्वनिना सह तत्त्वमिति ।
 क्रियया सह नामपदं समिया -
 निरपेक्षमुपैत्यनया हि युजाम् । । ७७ । ।

(First), the two words 'thou' and 'art' are combined. (Afterwards they are used) with the word That as Thou art that. Because the subject is conjoined with the verb (and a sentence) is arranged with the (verb) in such a way that it requires nothing else to complete its sense. [Verse 77]

- Argument against Viparita Vada – Grammatical argument Verse 77 – 81.
- What is subject and predicate.

Subject	Predicate
<ul style="list-style-type: none"> - Known Entity - Uddeshyam 	<ul style="list-style-type: none"> - Unknown - Videham

- Is Jivatma revealed as 'Paramatma' or 'Paramatma' revealed as 'Jivatma'?

Purva Pakshi :

- Viparita Vada – Start with Paramatma.
- Paramatma = Jivatma.
- Jivatma = Samsari.
- Paramatma = Samsari.
- Paramatma = Brought to level of Jiva.

Vastu Vada : Reverse

- Start with Jivatma = Paramatma.
- Paramatma = Asamsari.
- Jivatma = Asamsari.
- Jivatma – Elevated, Joins Moksha of Paramatma, Viparita Vada not appropriate.

Tvam	Asi
Subject	Verb

- 2nd Person Singular, Parasmaipadi lot, Madhyama Purusha, Eka Vachanam.
- 1st catch hold of verb and connect it to subject.

Verbs – 2 Types

Complete Predication

- Stronger
- Listener Satisfied
- Understands clearly.
- Rama Goes, Rama Eats.
- Fulfils expectancy of Listener.

Incomplete Predication

- Weaker
- Rama – Is.
- Listener not satisfied, Curiosity Quenched, Expectancy not fulfilled.
- Akanksha Pooravakam.

Tat	Tvam	Asi
<ul style="list-style-type: none"> - Incomplete predication - Only Akanksha Poorakam - Expectancy Fulfilled, Nama Padam - New thing – Paramatma. 	<ul style="list-style-type: none"> - You ↓ Subject 	<ul style="list-style-type: none"> - “ARE” Verb - Weaker Verb - You are what - There is curiosity, Expectancy.

- Can't reverse and say 'Paramatma' is degraded to level of 'Jivatma'. Then subject of Sentence would have been Paramatma.
- Verb 3rd person, Singular should be used not Asi.
- If Jiva is part of Predicate, Paramatma degraded.
- If Jiva is subject, Tvam has to be Subject.